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BENEDICENDA

RITES AND CEREMONIES TO BE OBSERVED IN SOME OF THE PRINCIPAL FUNCTIONS OF THE ROMAN PONTIFICAL AND THE ROMAN RITUAL

BENEDICENDA

RITES AND CEREMONIES TO BE OBSERVED IN SOME OF THE PRINCIPAL FUNCTIONS OF THE ROMAN PONTIFICAL AND THE ROMAN RITUAL

BY

REV. A. J. SCHULTE

Professor of Liturgy at Overbrook Seminary

WITH ILLUSTRATIONS

UT MINISTRENT MIHI, ET CUSTODIANT CÆREMONIAS MEAS

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✠ JOHN M. FARLEY,
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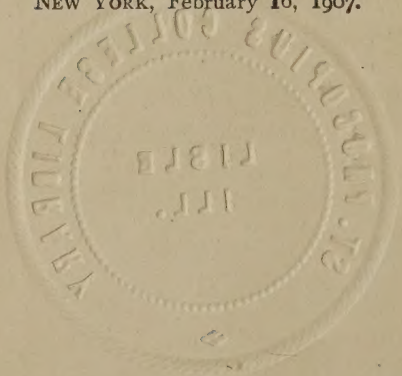

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Recommendation.

ARCHBISHOP'S HOUSE,
PHILADELPHIA, September 20, 1906.

THE Rev. A. J. Schulte, Professor of Sacred Liturgy in the Seminary of St. Charles Borromeo, Overbrook, is about to publish several works on the Rites and Ceremonies of some of the principal Functions of the Roman Pontifical and Roman Ritual.

From what we have read of this addition to our liturgical literature, we feel safe in recommending it to the clergy of the Archdiocese. Father Schulte has made this department of sacred science a special study for several years and has been eminently successful in conveying to others his knowledge of its details. An extensive, exhaustive, and practical treatise is the natural outcome of such applied qualifications on the part of the gifted and industrious author. Hence our recommendation.

✠ PATRICK JOHN RYAN,
Archbishop of Philadelphia.

INTRODUCTION.

WHILE the present volume, like its companion volume of *Consecranda*, is meant principally for the convenience of bishops, priests, and such clerics as may take part in the ceremonies it describes, there is a reasonable ground for the hope and expectation that it will find its way into the hands of the students in our ecclesiastical seminaries, who should from the earliest moment of their course begin to understand and to love the infinite variety of detail comprised in those ceremonies. It is with this thought as its inspiration that the following introduction has been penned.

The ceremonial of the Church, surrounding and interpreting and emphasizing all of her countless ministrations in behalf of the souls of her children, is the most obvious fact in their spiritual lives. It is also their teacher in reverence for the things of God, and is properly esteemed by them. And yet in their secular reading, possibly in conversations held with their non-Catholic friends, the motives lying behind that ceremonial, the value it possesses in symbolizing the spiritual facts it seeks to bring home to them, may be questioned and denied.

We shall not attempt here, however, any new defense of that flowering of the Christian life which is found in the ceremonies. This twentieth century of the Christian era would prove to be a very late day for undertaking a vindication of the wisdom of the Catholic Church in the creation and jealous conservation of her marvellously beautiful liturgy and her impressive and instructive

ceremonial. For the Catholic heart, also, such a vindication was surely never anything but superfluous; and the declaration of St. Teresa, that she would gladly lay down her life in defense of the least of the Church's ceremonies, only emphasizes the sentiment of veneration for those ceremonies which, consciously or unconsciously, shapes the attitude of mind and heart of the true Catholic for every detail of the external worship of the Church.

Such vindications have nevertheless been made, from time to time, by Catholic pens, for the reason that the whole vast and intricate scheme of ceremonial worship of the Church has been attacked by various opponents and in various ways. The iconoclasts stripped her temples of the images of her saints; the Puritans threw down the rood-screens, broke into fragments the painted windows, whitewashed the glowing walls; on the façades of her churches erected to God and his glory the French infidels painted, in black and inartistic forms, their lying legend of liberty, equality, fraternity.

To such rather crudely and grossly conceived attacks the Church replied by the indefatigable restoration, wherever this was possible, of all that had been so ruthlessly defaced or destroyed. But the subtler attacks were made from pulpits and presses. She found her motives and methods misconceived and maliciously misstated. And there, in that very respect in which she deserved best of humankind—if we look on her activities with merely human eyes—namely, in her educative and culturing ceremonial, she was libeled and slandered. That ceremonial, it was asserted, was either a relic of paganism (thus the Rev. Dr. Conyers Middleton, whose name and methods have been forever caught in the lucent amber of Dr. Challoner's essay) or was but a shrewdly forged weapon for overwhelming the impressionable minds of barbarian peoples (as Mr. W. J. Henderson, the lay musi-

cal critic, would have it in his *Story of Music*). To still other critics, all this symbolic, inspiring, devotional ceremonial was but mummery—an overlaying of the eternal verities with a patchwork of human superstitions and idle vanities—or was a snare for securing, by mystery and incantation, the adhesion of minds not sufficiently amenable to plain argument and simple truth. Behind such a flimsy structure of tinsel and trumpery, and nevertheless buttressed by it as by a Rock of Gibraltar, sat enthroned in high state—to the everlasting despair of the philosopher—that inexplicable spirit of Catholic Christianity which, surviving the manifold enginery brought to bear against it by paganism, heresy, schism, atheism, agnosticism, has never manifested more buoyant and assured vitality than in our own day.

Meanwhile the Catholic apologist was not idle. If to the cruder attacks the Church replied with quiet renewals and careful restorations, to the subtler attacks the Catholic apologist replied with calm and reasoned argument. For instance, With what design, he very naturally asked, did God Himself direct or sanction the minutest details of Jewish tabernacle and ceremonial? Did He employ these means in order "to overwhelm the impressionable minds of an ignorant people" (in the phrase of Henderson)? But apart from this *argumentum ad hominem*, what philosophic analysis of the constitution of human nature fails to justify—say, rather, fails to *prescribe*, as it were by a necessity of the case—a resort to that ceremonial which is as fundamentally the sign of an idea as any spoken word can be; which symbolizes abstract truths quite as well (and sometimes even more efficaciously) as laboriously coined terms of philosophy itself; which can address certain energetic faculties of the man to which speech has no access; which can stir depths of emotion, of reverence for divine things, of

pathos and love and hope and fear, such as no ably reasoned argument could ever hope to reach?

Again, there was the argument of congruity. Pure spirits, such as the angelic host, can worship God by the exercise of their twin faculties of intellect and will. They have, indeed, no other means for worship. But man, made a little lower than the angels, has other faculties, not one of which should be exempted from its own tribute of adoration and service to its Maker. If in that great litany of blessing, the Canticle of the Three Children in Daniel, all the works of the Lord—the sun and moon and stars, the rain and dew, the ice and snow, the hills and mountains, the springs and the deep waters, every blade of grass and all the fruits of earth, all the inhabitants of air and of sea, all the denizens of earth and of heaven alike—are called upon to bless the Lord; and if, in different phrase but with a common intent, the Psalmist (Ps. 148) invites all creation to a similar service of praise and acknowledgment, why should not every faculty of man, whether bodily, mental, or spiritual, dedicate itself in public worship to that same surpassing theme, and, in doing so, exalt and sanctify and purify itself?

Then there was the argument from experience; for the ceremonial of the Church was found to possess a wondrous power in preparing men for the reception of divine grace, since it could raise up the minds of the faithful to a contemplation of the highest verities of religion and could inflame their hearts with a compelling ardor of devotion to the service of God (Sixtus V., Constit. *Immensa*, 22 Januarii, 1588). Cardinal Bona expresses the same thought more fully when, in granting that the ceremonies possess of themselves no perfection or sanctity, he still points to the obvious fact that by their means the soul is aroused to a veneration of sacred things, the mind is

raised up to heavenly concerns, piety is nourished, charity is inflamed, faith increases, devotion is strengthened, religion is conserved, and the true faithful are contra-distinguished from the pseudo-Christians and from the heterodox bodies and societies (*De Divina Psalmodia*, c. 19, § 3, n. 1).

The ceremonial of the Church is also a constant reminder to her own ordained ministers of the fact that they are dealing with holy things. *Sancta, sancte.* And yet even the careful administrator of important concerns and great interests may grow unconsciously callous from the deadening power of perpetual wont. In a hundred subtle but stirring ways the ceremonial utters its own reminders of zeal in the service of the Lord, its own warnings against the spirit of custom and routine. The prayers replete with unction, the incense, the blessings, the genuflections, the inclinations of head, the crossing of hands, the sacred vestments, each dowered with a symbolic prayer expressive of its symbolic meaning—all these speak again and again to mind and heart, encouraging zeal, inflaming devotion, interpreting human needs into human expression, and enveloping every activity with an overwhelming sense of the nearness of that God Who is being worshipped and of His divine sanction of ministers and of ministry.

If to the cleric the ceremonial speaks this language of devout reminder, to the faithful who attend the religious function it gives instruction both in human and in divine things. "Catholics in general," wrote Matthew Arnold, "feel themselves to have drawn not only their religion from the Church, they feel themselves to have drawn from her, too, their art and poetry and culture." And it is true that while religious truths were made more concrete, religious emotion and reverence more sensible to heart and feeling, the lesser but still important

gains alluded to by Arnold were fruits of the elaborate ceremonial of the Church. Andrew Lang has shown how the mere material structure of the cathedrals of Scotland, with their representations of religious story appealing daily to the populace from glowing windows, from sculptured walls, from pictured ceremonial, taught that populace a fundamentally desirable culture; and before him Ruskin had enlarged on the "sermons in stones" of Catholic architecture. It is, however, with the religious instructiveness of the ceremonial that Catholics are principally concerned. What a cathedral could silently do to impart religious instruction, Ruskin has well illustrated in his fourth chapter ("Interpretations") of the "Bible of Amiens"; for the cathedral of Amiens is truly a *Biblia Pauperum* in imperishable stone. And yet, despite all its educative symbolism, a cathedral is to the living ceremonial which it enshrines only what the cold lava of Vesuvius is to the same mountain in active and splendid eruption. The ceremonies of the Mass, for instance, constitute a sacred drama, of which the revelation vouchsafed to St. John in Patmos was but a prophecy: the singing of the *Sanctus, Sanctus, Sanctus;* the prostrations of the four-and-twenty ancients; the white vestments wherewith they were clothed; the golden vials full of odors, like to the incense used symbolically at Mass; and suddenly, in the midst of all, "a Lamb standing, as it were slain" (Apoc. v. 6). Other special ceremonies, also, illustrate with great vividness the teaching power of the liturgy; for instance, the gradual darkness of the service called thence *Tenebræ*, the gorgeous pageant of Holy Thursday, the funereal black of Good Friday, the ineffably pathetic ceremony of the Adoration of the Cross, the triple-voiced singing of the Passion, with its intermingled chorus representing the clamorous Jewish mob, and so on.

All these are obviously of extraordinary power as teachers of sacred history and as inculcators of the appropriate sentiments of devotion born of that history. But whether it be the great central fact of the liturgy—that Sacrifice of the New Law at whose altar we are nourished with the Bread of Angels—or merely a blessing of those fruits of the earth which are to sustain the life of the body, the ceremonial teaches everywhere the dependence of men upon their Maker, inculcates everywhere the duty of prayer, of love, of adoration, of service.

What has been thus far written of the efficacy of the ceremonial is a fact lying on the surface of history and of common sense. It can be seen of all men who attend any function of the liturgy with ordinary attention. But the deeper lessons of that ceremonial still await the more patient student. These, of course, the present volume does not undertake to impart—so rapidly and with such manifold activity is the ceremonial drama enacted. It is precisely because it confines itself to an exact and clear description of this minute detail, that the volume of *Benedicenda* assumes a high importance for all who are interested in the liturgy and the ceremonial of the Church. It represents a vast labor in various fields of the liturgy, exercised for the comfort alike of the sacred ministers who are to perform the functions therein described and of the faithful who may assist at those functions. To the priest this fact will be evident at the first glance through its pages. He will easily recall the many perplexing questions surrounding so many of the functions —questions answered, indeed, in various works on his shelves, and yet not answered directly in connection with the texts which he must momently recite or with the ceremonies he must momently perform. In the present volume he will find all the ceremonies of any function minutely described in connection with the texts and the

rubrics governing their recitation; and to any one who has had to grope his fearful way through the *Ceremoniale Episcoporum*, the *Pontificale*, the *Rituale*, with the cumbrous assistance of Martinucci or of the various works on liturgy, this assemblage of all necessary information into one place for one function will appeal as no small gain.

What such a volume should mean for the seminarist, wandering in a tangled undergrowth of rubrics and ceremonies and decrees, who shall fairly estimate? For when the seminarist shall have finished—not the mere perusal, but—the close study of the three volumes of De Herdt's *S. Liturgiæ Praxis* or the five volumes of Van der S appen's *Sacra Liturgia*, or other closely packed volumes on the same subject, will he be able to resist the growing conviction that the study of the vast, intricate, symbolic, devotional, artistic, and impressive ceremonial of the Church is really the proper study of a lifetime rather than of a hurried course in the seminary? He is at length clothed with the dignity and the duties and responsibilities of the priesthood. Up to this moment he has been listening to a liturgical guide; but henceforth he confronts the practical necessity of traversing that vast territory of the liturgy which he has known thus far only in description and in warning advice and careful prescription. His pathway leads him on through the *Ceremoniale*, the *Pontificale*, the *Rituale*, the *Missal*, the *Breviary*, the many-tomed Martinucci, as well as other illustrators of actual practice of the ceremonial functions, and last but not least through the volumes chronicling and commenting upon the recent decisions of the S. C. of Rites. Perhaps in such circumstances a volume like *Benedicenda*, or its companion *Consecranda*, will hold out to him hands of friendly sympathy and helpfulness.

H. T. Henry.

Overbrook Seminary.

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BENEDICENDA

CHAPTER I.

LAYING OF THE CORNER-STONE OF A CHURCH.

Section I. Preliminary.

1. The function here described has reference only to the laying of the corner-stone of a *church* or a *public oratory*. The ceremony may be performed either by a bishop or by a priest delegated by the bishop for this purpose.

2. According to the Pontifical and Canon Law the building of a church requires the permission of the Ordinary. The place having been selected and the design approved of by proper authority, the trench for the foundation is dug out, or at least outlined on the ground. In the latter case a sufficiently large portion is excavated that the ceremony of placing into it the corner-stone may be easily performed.

3. From the words *fundamentalis* and *primarius* in the Ritual and Pontifical, it appears that the corner-stone should be a real foundation-stone, the first, as it were, to be laid, but in a wider sense it may be understood as a block of stone placed in the foundation on which the superstructure of the church is to be erected. This is

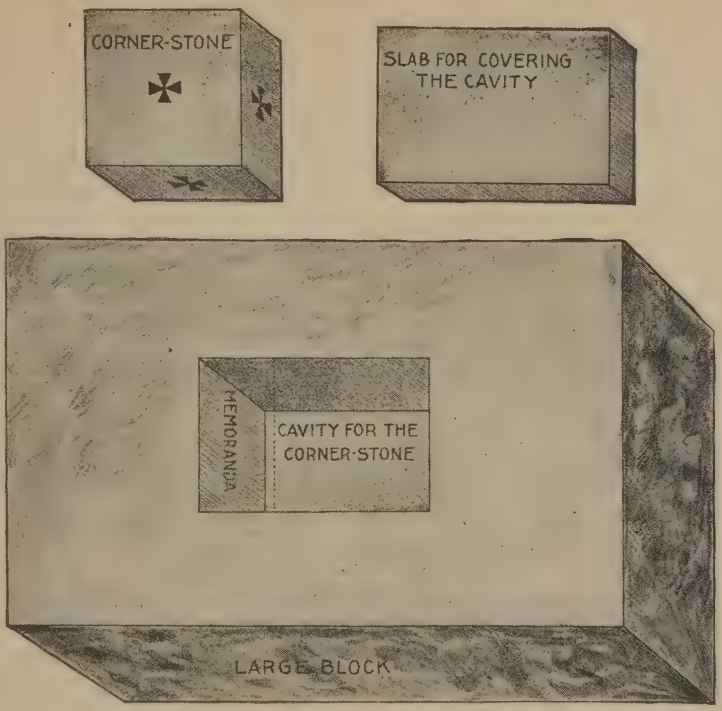
evident from the ceremony of the Blessing of a New Church, in which the officiant is ordered to sprinkle the walls *in superiori parte et in fundamentis*, where the word *fundamenta* cannot mean the ground on which the foundation has been placed, which could not be reached, but the foundation of stone. All authors hold that it must be placed *in* the foundation not *above* it, for in the latter case it would form a part of the superstructure.

4. As to the form of the corner-stone, Martinucci[1] explains it as follows: It should be a rough-hewn block of stone, in dimension about one cubic foot, i.e., measuring one foot in length, breadth and depth. This is to be inserted into a larger block forming part of the foundation wall at the corner. Accordingly the latter block has a cavity provided *at its side* to hold the corner-stone blessed by the bishop, and beside the latter there should be room for a small metal case, in which are placed current coins of money, an inscription or attest recording the act of laying the corner-stone[2] and other suitable memoranda. A slab of stone sufficiently large to cover the cavity is prepared, which is fastened to it with cement, during the ceremony, after the smaller stone and the above-mentioned memoranda have been placed in it. This form recommends itself, both because it is difficult to handle a large stone so that the officiant may trace with a trowel three crosses on each of its six sides, as he is obliged to do during the function, and because it would ordinarily be impossible for two clerks to carry a very heavy stone from the table to the wall, as the Ceremonial prescribes. The larger block, however, if it is not too heavy for two clerics to handle, *may* be placed

[1] Lib. VII, cap. XV.

[2] The attest is written on parchment rolled up and put into a glass tube, which is then securely sealed; thereby it is preserved from destruction by damp, etc.

MARTINUCCI'S PLAN.



PLAN OF OTHER LITURGISTS.

on the table with the smaller corner-stone. Other authors do not mention these details, but speak merely of a large block, having a small cavity for the above-mentioned memoranda.

If the larger stone, such as Martinucci mentions, or the large block which other authors speak of, is too ponderous to be conveniently carried from the table to the wall it may be placed near the spot where it is to be put into the foundation, or suspended over the spot by a chain or rope attached to a derrick or other support. In the latter case an iron ring may be fastened to the upper part of it, into which the rope or chain is inserted.

The corner-stone may have a cross carved, or an inscription chiseled, on any or all its sides.

5. Although the Ritual and Pontifical do not state the precise position of the corner-stone, they seem to indicate that it is to be located in the foundation near the place of the altar, that is, the sanctuary "*ubi per sacerdotem crux pridie figatur.*" Leading authorities on the Rubrics agree in this. Thus Martinucci[1] states that it should be placed on the gospel side, where the walls of the apse and transept meet, so as to verify, says Baruffaldi,[2] the words "*Utrumque junxit angulum*" which occur in the hymn of the *Festum Dedicationis*.[3] Hence its position in an ordinary cruciform church edifice would be as indicated in the following diagrams (Figs. 1 and 2) by the letter C.

Van der Stappen[4] says it is to be placed in the apse of the church or at the gospel side, even if the construction of the church does not form an angle at the point where

---

[1] Lib. VII, cap. XV, n. 4.
[2] Tit. LXXI, n. 32.
[3] De Herdt, Vol. III, § 298, n. 10, is of the same opinion.
[4] Vol. IV, Quæst. 341, II.

the walls meet. (See Fig. 3.) If the building is simply a square edifice the corner-stone may be placed at the

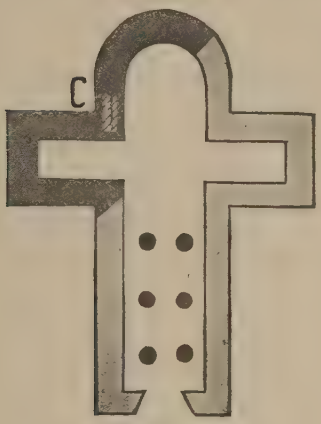


FIG. 1.

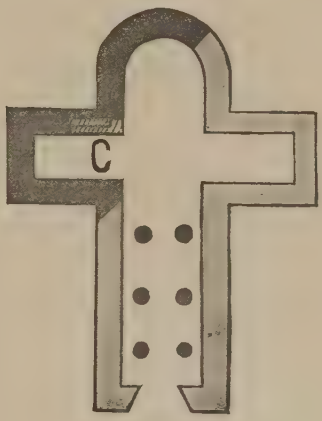


FIG. 2.

angle indicated by C (Figs. 4 and 5), or in the same position as in Fig. 3, and *not* at the corners designated by N, "*Nec quæratur angulus a parte illa ecclesiæ ubi erit janua.*"[1]

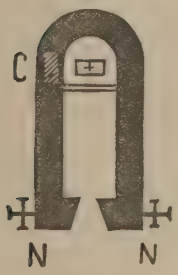


FIG. 3.

FIG. 4.

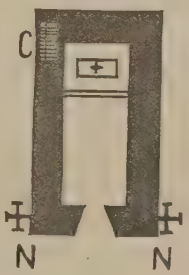


FIG. 5.

6. The ceremony may take place on any day, in the morning or afternoon.

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[1] Van der Stappen, Vol. IV, Quæst. 341, II.

Section II. Corner-stone Laid by a Bishop.

A. PREPARATIONS.

7. (*a*) On the day before the laying of the corner-stone, a plain (without a figure) cross made of wood, about six feet high, is erected by a priest vested in surplice [1] and *white* [2] or *violet* [3] stole, at the place where the high altar is to be when the church is finished.

(*b*) In the centre of the area a carpet is spread, on which a faldstool is placed and near it a cushion.[4]

(*c*) At one side of the faldstool (the gospel side of the church to be preferred) a large table covered with a white cloth is prepared. On it are placed:

1° A large vessel containing the water to be blessed;

2° A small dish containing salt;

3° Empty holy-water vase with sprinkle; [5]

4° A pitcher or ladle for transferring the water from the large vessel to the ordinary vase after it is blessed;

5° A large towel for the use of the bishop;

6° The small corner-stone; near it the large stone in which it is to be placed; the slab which is to be placed over the cavity; cement; trowel for the use of the mason; [6]

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[1] Martinucci, Lib. VII, cap. XV, n. 17.

[2] Van der Stappen, Vol. IV, Quæst. 341, III, n. 2.

[3] Hartmann, § 236.

[4] If a faldstool cannot be had, an ordinary armchair may be used. In this case a prie-dieu is prepared for the bishop, to be used during the Litany.

[5] According to Martinucci, Lib. IV, cap. XIII, n. 8, it should be a bunch of hyssop. It may be a bundle of other herbs.

[6] If the larger stone is too heavy to be carried, it, together with the slab for covering the cavity, cement and mason's trowel are placed near the part of the foundation where the corner-stone is to be deposited. See above, No. 4 *ad finem*.

7° A trowel or other sharp instrument with which the bishop will make the signs of the cross on the corner-stone;

8° The Pontifical (Pars II), or this Manual;

9° A hand-candlestick with lighted candle;

10° The Pontifical Canon for giving the episcopal blessing at the end of the service;

11° A chart containing the formulas of the episcopal blessing and of the Indulgence.[1]

(*d*) At the place where the corner-stone is to be laid in the foundation, mortar or cement and stones for building around the corner-stone so that it cannot be removed, and the mason's tools.

(*e*) On a table covered with a white cloth, at the side of the faldstool (the epistle side of the church to be preferred), the following articles are to be prepared:

1° For the bishop: mitre of gold cloth, morse,[2] *white* cope and stole, cincture, alb, amice and the crosier;

2° For the ministers: two amices, two albs, two cinctures, and a *white* stole for the deacon;[3]

3° Surplices for the clergy and assisting clerics;

4° Two candlesticks with lighted candles for the acolytes;

5° A humeral veil of white pliable silk for the mitre-bearer;

6° Near by in some convenient place the processional cross.[4]

---

[1] The formulas of the blessing and of the Indulgence, which will be found below (Nos. 45 and 46), may be typewritten on a sheet of paper and then pasted on cardboard.

[2] Large clasp used for fastening the cope. It is used by the Ordinary only. S. R. C., Sept. 15, 1753, n. 2425 ad IX.

[3] Neither the Pontifical nor the Ceremonials make mention of the tunic and dalmatic.

[4] If the parish house or another house in the vicinity is convenient, these articles (*e*, 1° to 6°) are prepared in one of its rooms, on a large table covered with a white cloth.

(*f*) If Mass is to be celebrated after the laying of the corner-stone, a temporary altar is erected, in front of the large cross of wood, under a tent, and everything necessary for Mass should be prepared: portable altar-stone, three linen covers for the altar, six large candlesticks with lighted candles, a large crucifix, altar-cards, missal and stand, cruets with wine and water, basin and towel, small bell, and the chalice and its appurtenances.

The Mass is celebrated by either a bishop or a priest. It may be *low* or *solemn* Mass, and the vestments should be prepared accordingly.

8. Ministers necessary for this function:

1° A deacon and a subdeacon;

2° A cross-bearer and two acolytes;

3° Holy-water bearer;

4° Four clerics: mitre, crosier, book and hand-candlestick bearers:

5° Six or eight chanters;

6° Master of ceremonies. To these may be added

7° Visiting clergy and altar-boys.

Besides these ministers a mason and a few attendants should be present to lay the corner-stone properly in the foundation.

B. FUNCTION.

NOTE.—Before the Orations the Pontifical uses the generic terms *dicit*, *dicens*, hence they may be read or sung.[1] The same is the case with the Litany, introduced by the word *dicuntur*. The Antiphons and Psalms[2] and the hymn *Veni Creator Spiritus* are sung by the chanters.

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[1] If they are sung the *tonus ferialis* is used.

[2] Except the psalm *Miserere*, which the bishop recites alternately with his ministers after having placed the stone in the foundation.

§ 1. *From the Beginning to the Blessing of the Water.*

9. At the appointed time the assisting clergy, chanters and clerics put on their surplices, and the sacred ministers don the amice, alb and cincture, and the deacon puts on the stole also. Then the cross-bearer, carrying the cross, having at each side an acolyte, carrying a candlestick with a lighted candle, and the subdeacon and deacon, wearing their birettas, go to the faldstool. The cross-bearer and acolytes stand at its right side, and the deacon and subdeacon at its right and left side respectively, all facing the entrance to the church area. The four clerics mentioned above (8, 4°) go to the table on which the bishop's vestments are prepared.

10. The visiting clergy go to the entrance of the inclosure, bounded by the trench or delineations of the foundations, to receive the bishop, who is accompanied by the master of ceremonies, and, two by two, lead him in procession to the faldstool. All salute the cross, after which the clergy go to the large wooden cross, where they remain standing, and the bishop sits on the faldstool, with his face turned towards the entrance of the inclosure.

11. The episcopal vestments are distributed by the master of ceremonies to the four clerics mentioned above (8, 4°)[1] or to the altar-boys, who carry them to the faldstool, placing themselves before the bishop. In the meantime the deacon receives the bishop's biretta and takes off the bishop's pectoral cross and mozzetta or mantelletta,[2] and gives the biretta and mozzetta for safe-keeping to the sacristan or another person; the pectoral cross he keeps in his own possession. The bishop rises and, assisted by

[1] The master of ceremonies will remember to put the silk humeral veil on the mitre-bearer.

[2] The latter is used if the bishop officiates outside his own diocese.

the deacon and subdeacon, puts on the amice, alb, cincture, pectoral cross, stole, cope and morse. The bishop now sits on the faldstool, after which the deacon will put on him the mitre, and the crosier-bearer will hand *cum osculis* [1] to him the crosier. The bishop remains sitting. The book and candle bearers go to the table on which the water that is to be blessed is prepared, and take the Pontifical and hand-candlestick.

12. If the bishop and ministers vest in the parish house, or some convenient place near the church, all proceed to the place where the ceremonies are to be performed in the following order:

(*a*) Cross-bearer carrying the processional cross and the acolytes bearing candlesticks with lighted candles;

(*b*) Altar-boys;

(*c*) Chanters; [2]

(*d*) Visiting clergy, the younger followed by the senior;

(*e*) Bishop between the deacon and subdeacon;

(*f*) Mitre and crosier, book and candle bearers.

When the procession has arrived at the place where the function is to be performed all take their places as noted above (Nos. 9 and 10), except the book and candle bearers, who go to the place where the water is to be blessed and take the Pontifical and hand-candlestick. The bishop sits on the faldstool a short time.

13. At a signal given by the master of ceremonies the bishop rises and, preceded by the cross-bearer and acolytes, having the deacon at his right and the subdeacon at his left, and followed by the mitre and crosier bearers, goes

[1] When handing the crosier to the bishop it is kissed first and then the bishop's hand; when receiving it the bishop's hand is first kissed and then the crosier. The deacon will observe the same rule when giving the sprinkle or any other article to the bishop and when receiving it.

[2] If the chanters are not vested in cassock and surplice they precede the cross-bearer.

to the table on which the large vessel containing the water to be blessed is prepared. The cross-bearer, holding the cross with its figure turned towards the bishop, and the acolytes stand facing the bishop, who has his back turned towards the entrance of the area.

§ 2. *Blessing of the Water.*

14. The bishop then blesses the water, reciting the exorcisms and prayers from the Pontifical, held before him by the book-bearer, who has the candle-bearer by his side.[1] He first exorcises the salt, saying:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.

Exorcízo te, creatúra salis, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui te per Eliséum Prophétam in aquam mitti jussit, ut sanarétur sterílitas aquæ; ut efficiáris sal exorcizátum in salútem credéntium; et sis ómnibus suméntibus te sánitas ánimæ et córporis: et effúgiat, atque discédat a loco, in quo aspérsum fúeris, omnis phantásia et nequítia vel versútia diabólicæ fraudis, omnísque spíritus immúndus adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.
R. Amen.

15. The bishop now gives the crosier to the crosier-bearer and the deacon removes the mitre. The bishop then, with hands joined at his breast, blesses the salt, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

[1] The candle-bearer stands always at the side of the book-bearer when the bishop reads or sings from the book.

Orémus.

Imménsam cleméntiam tuam, omnípotens ætérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene ✠ dícere et sancti ✠ ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis; et quidquid ex eo tactum vel respérsum fúerit, cáreat omni immundítia, omníque impugnatióne spirituális nequítiæ. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

16. The deacon now puts the mitre on the bishop, who receives the crosier from the crosier-bearer. The bishop then exorcises the water, saying:

Exorcízo te, creatúra aquæ, in nómine Dei Pa ✠ tris omnipoténtis, et in nómine Jesu Christi Fí ✠ lii ejus Dómini nostri, et in virtúte sancti ✠ Spíritus, ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre et explantáre váleas, cum ángelis suis apostáticis, per virtútem ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

17. The bishop gives the crosier to the crosier-bearer, and the deacon removes the mitre, after which the bishop, with hands joined at his breast, blesses the water, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui ad salútem humáni géneris máxima quæque Sacraménta in aquárum substántia condidísti, adésto pro-

pítius invocatiónibus nostris, et eleménto huic multímodis purificatiónibus præparáto, virtútem tuæ bene✠dictiónis infúnde; ut creatúra tua mystériis tuis sérviens, ad abjiciéndos dæmones, morbósque pelléndos, divínæ grátiæ sumat effféctum; ut quidquid in dómibus, vel in locis fidélium haec unda respérserit, cáreat omni immundítia, liberétur a noxa: non illic resídeat spíritus péstilens, non aura corrúmpens, discédant omnes insídiæ laténtis inimíci, et si quid est quod aut incolumitáti habitántium ínvidet aut quiéti, aspersióne hujus aquæ effúgiat; ut salúbritas per invocatiónem sancti tui nóminis expetíta, ab ómnibus sit impugnatiónibus defénsa. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

18. After this the bishop takes a handful of the blessed salt and drops it three times in the form of a cross into the water, saying:

Commíxtio salis, et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

19. The deacon hands the towel to the bishop, with which the latter wipes his hand, after which the bishop, with hands folded at his breast, recites the following:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Deus, invíctæ virtútis auctor, et insuperábilis impérii Rex, ac semper magníficus triumphátor, qui advérsæ dominatiónis vires réprimis, qui inimíci rugiéntis sævítiam súperas, qui hostíles nequítias poténter expúgnas: te Dómine treméntes et súpplices deprecámur ac pétimus; ut hanc creatúram salis et aquæ dignánter aspícias, benígnus illústres,

pietátis tuæ rore sanctífices: ut ubicúmque fúerit aspérsa, per invocatiónem sancti tui nóminis, omnis infestátio immúndi spíritus abigátur, terrórque venenósi serpéntis procul pellátur, et præséntia sancti Spíritus nobis misericórdiam tuam poscéntibus, ubíque adésse dignétur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte ejúsdem Spíritus sancti Deus, per omnia sæcula sæculórum.

R. Amen.

20. After this prayer the deacon puts the mitre on the bishop, who receives the crosier from the crosier-bearer. The cleric who has charge of the holy-water vase transfers, with a pitcher or ladle, a quantity of blessed water to the vase which he carries and, taking the sprinkle, goes to the right of the deacon.

§ 3. *Blessing of the Site of the Altar.*

21. The cross-bearer, walking between the acolytes, the bishop between the sacred ministers, the holy-water bearer at the right of the deacon, and the mitre, crosier, book and candle bearers behind the bishop,[1] go to the wooden cross which is erected at the place destined for the high altar of the new church. Having arrived there, the bishop stands facing the wooden cross, having the cross-bearer and acolytes at his right.

22. As soon as the bishop arrives he hands the crosier to the crosier-bearer, and the chanters intone the antiphon *Signum salutis,* and the psalm *Quam dilecta tabernacula* is sung.

Ant. **Signum salútis pone Dómine Jesu Christe in loco isto, et non permíttas introíre Angelum percutiéntem.**

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[1] Throughout the service the mitre, crosier, book and candle bearers will be near the bishop.

Psalmus 83.

Quam dilécta tabernácula tua Dómine virtútum: * concupíscit, et déficit ánima mea in átria Dómini.

Cor meum, et caro mea * exsultavérunt in Deum vivum.

Etenim passer invénit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altária tua Dómine virtútum: * Rex meus, et Deus meus.

Beáti, qui hábitant in domo tua Dómine: * in sæcula sæculórum laudábunt te.

Beátus vir, cujus est auxílium abs te: * ascensiónes in corde suo dispósuit in valle lacrimárum in loco, quem pósuit.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtútem: * vidébitur Deus deórum in Sion.

Dómine Deus virtútum exáudi oratiónem meam: * áuribus pércipe Deus Jacob.

Protéctor noster áspice Deus: * et réspice in fáciem Christi tui:

Quia mélior est dies una in átriis tuis, * super míllia.

Elégi abjéctus esse in domo Dei mei: * magis quam habitáre in tabernáculis peccatórum.

Quia misericórdiam, et veritátem díligit Deus: * grátiam, et glóriam dabit Dóminus.

Non privábit bonis eos, qui ámbulant in innocéntia: * Dómine virtútum, beátus homo, qui sperat in te.

Glória Patri. Sicut erat.

(The antiphon is *not* repeated.)

In the meantime, the deacon hands the sprinkle to the bishop, who sprinkles with holy water the ground on which the high altar of the new church will be erected, after which he restores the sprinkle to the deacon.

23. The deacon now removes the mitre, after which the bishop, holding his hands folded on his breast, says the following prayer:

Orémus.

Dómine Deus, qui licet cœlo et terra non capiáris, domum tamen dignáris habére in terris, ubi nomen tuum júgiter

invocétur; locum hunc, quæsumus, beátæ Maríæ semper Vírginis, et beáti N. (*beatórum N. N.*) [1] omniúmque Sanctórum intercedéntibus méritis, seréno pietátis tuæ intúitu vísita, et per infusiónem grátiæ tuæ ab omni inquinaménto purífica, purificatúmque consérva, et qui dilécti tui David devotiónem in fílii sui Salomónis ópere complevísti, in hoc ópere desidéria nostra perfícere dignéris, effugiántque omnes hinc nequítiæ spirituáles. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

After this prayer the deacon puts the mitre on the bishop, who also receives the crosier, and all go in the order noted above (No. 21) to the place where the corner-stone is prepared. If the corner-stone is prepared at the place where it is to be deposited in the foundation the chanters also accompany the bishop.

§ 4. *Blessing of the Corner-stone.*

24. Having arrived, the bishop hands the crosier to the crosier-bearer, and the deacon removes the mitre. The bishop then blesses the corner-stone by saying, whilst holding his hands joined on his breast, the following versicles and prayers, to which the ministers or chanters respond:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Sit nomen Dómini benedíctum.
R. Ex hoc nunc, et usque in sæculum.

---

[1] After *et beati N.* (*beatorum N. N.*) the name of the saint (*saints*) in whose honor the church is being erected is inserted. If the church is being erected in honor of the Blessed Virgin or of some mystery, e.g., Holy Cross, Blessed Sacrament, etc., the words *et beati N.* are omitted and nothing is added or changed.—S. R. C., March 11, 1871, n. 3241 ad III.

V. Lápidem, quem reprobavérunt ædificántes.
R. Hic factus est in caput ánguli.
V. Tu es Petrus.
R. Et super hanc petram ædificábo Ecclésiam meam.
V. Glória Patri, et Fílio, et Spirítui sancto.
R. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Orémus.

Dómine Jesu Christe Fili Dei vivi, qui es verus omnípotens Deus, splendor et imágo ætérni Patris, et vita ætérna, qui es lapis anguláris de monte sine mánibus abscíssus, et immutábile fundaméntum; hunc lápidem collocándum in tuo nómine confírma; et tu, qui es princípium et finis, in quo princípio Deus Pater ab inítio cuncta creávit, sis, quæsumus, princípium, et increméntum, et consummátio ipsíus óperis, quod debet ad laudem et glóriam tui nóminis inchoári: Qui cum Patre et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.
R. Amen.

Orémus.

Dómine sancte, Pater omnípotens, ætérne Deus, bene ✠ dícere dignáre hunc lápidem in fundaméntum Ecclésiæ, in honórem sancti N. (*sanctórum N. N.*).[1] Per Dóminum nostrum Jesum Christum Fílium tuum, lápidem probátum, angulárem, pretiósum, in fundaménto fundátum, de quo dicit Apóstolus: Petra autem erat Christus: Qui tecum et cum Spíritu sancto vivit et regnat Deus, per ómnia sæcula sæculórum.
R. Amen.

---

[1] In this prayer after *sancti N.* (*sanctorum N. N.*) the name of the saint (*saints*) in whose honor the church is being erected is inserted. If the church is being erected in honor of a mystery, e.g., Holy Cross, Blessed Sacrament, etc., after *in honorem* the words *Sanctæ Crucis, Mysterii Sanctissimi Sacramenti*, etc., are added. In this case the words *Sancti N.* are omitted.

25. The deacon then hands the sprinkle to the bishop, who sprinkles the corner-stone—1° in the middle, 2° at his left, 3° at his right, saying nothing. Having received the sprinkle from the bishop, the deacon restores it to the holy-water bearer, and then hands the trowel (or other sharp instrument) to the bishop, who makes with it in the middle on each side (i.e., six sides) of the stone,[1] beginning with the upper side, three crosses, saying, whilst forming the three crosses on each side the following:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

To which the ministers answer each time

R. Amen.

26. Having formed the last cross, the bishop hands the trowel to the deacon, and then says the following prayer:

Orémus.

Bénedic Dómine creatúram istam lápidis: et præsta per invocatiónem sancti nóminis tui; ut quicúmque ad hanc Ecclésiam ædificándam pura mente auxílium déderint, córporis sanitátem, et ánimæ medélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

27. Meantime the master of ceremonies, or another person, places the smaller stone in the cavity of the larger stone, together with the metal case containing a few current coins, the attest recording the act of the laying of the corner-stone, and other memoranda, if desired,[2] after which a slab is fastened with cement over the cavity by the mason. If the corner-stone is a single block,

[1] Two clerics or, if the stone is very heavy, two laymen, will turn the stone for the bishop, so as to facilitate the action of making the signs of the cross upon it.

[2] See above, No. 4.

only the metal case, containing coins, attest, etc., is placed in its cavity, after which it is closed by the mason as noted above. If the corner-stone, single or double, is sufficiently small to be conveniently carried by clerics, it is left for the present on the table; if, being too large, it is suspended over the place where it is to be lowered in the foundation, the smaller stone may now be carried from the table and placed, together with the aforesaid metal case, in the cavity of the larger stone, or, if it be a single block, the metal case only is placed in the cavity, which is then closed with the slab by the mason.

28. After the prayer *Benedic, Domine* the deacon puts the mitre on the bishop, who receives the crosier, and all go to the faldstool in the order described above (No. 21). Having arrived, the bishop gives the crosier to the crosier-bearer and then kneels on the cushion placed before the faldstool, with his face turned towards the large wooden cross, and his arms resting on the faldstool.[1] The bishop retains his mitre. All present, except the cross-bearer and acolytes, kneel, and two chanters, kneeling behind the bishop, begin to say the Litany (see Appendix I, A), to which the clergy respond.[2] At the end of the Litany all rise.

29. The deacon now removes the bishop's mitre, and the latter, turning towards the table on which the corner-stone is prepared,[3] says the following prayer:

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[1] If a chair is used instead of the faldstool, he may kneel on a prie-dieu.

[2] The invocations of the Litany are not repeated as on Holy Saturday, but the chanters sing each invocation, e.g., *Sancta Maria*, and all the others answer *Ora pro nobis*. The Litany is said down to the second *Kyrie eleison* inclusively after the *Agnus Dei*, where it ends abruptly.

[3] If the corner-stone, on account of its bulk or weight, was prepared at the place where it is to be deposited in the foundation, after the Litany the bishop and his attendants go to the corner-

Orémus.

Actiónes nostras, quæsumus Dómine, aspirándo præveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Christum Dóminum nostrum.

R. Amen.

30. The bishop then intones the antiphon *Mane surgens Jacob* (these three words only), after which the deacon puts the mitre on the bishop, and the chanters continue the antiphon from the word *Erigebat*, and sing the psalm that follows:

Ant. **Mane surgens Jacob * erigébat lápidem in títulum, fundens óleum désuper, votum vovit Dómino: vere locus iste sanctus est, et ego nesciébam.**

Psalmus 126.

Nisi Dóminus ædificáverit domum, * in vanum laboravérunt qui ædíficant eam.

Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit eam.

Vanum est vobis ante lucem súrgere: * súrgite postquam sedéritis, qui manducátis panem dolóris.

Cum déderit diléctis suis somnum: * ecce hæréditas Dómini fílii: merces, fructus ventris.

Sicut sagíttæ in manu poténtis: * ita fílii excussórum.

Beátus vir qui implévit desidérium suum ex ipsis: * non confundétur cum loquétur inimícis suis in porta.

Glória Patri. Sicut erat.

(The antiphon is *not* repeated.)

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stone in the order described above (No. 21). There the deacon removes the mitre, and then the bishop says the prayer *Actiones*, and intones the antiphon *Mane surgens Jacob*, after which the chanters continue the antiphon, and the psalm *Nisi Dominus* is sung.

§ 5. *Laying of the Corner-stone.*

31. After the *Gloria Patri* of this psalm, the bishop and his attendants go to the place where the stone is to be laid, in the order described above (No. 21), except that the clerics carrying the corner-stone walk immediately behind the cross-bearer and acolytes. Having arrived at the place, the cross-bearer and acolytes stand at the right of the bishop, and the latter places his right [1] hand on the corner-stone whilst it is being lowered into the foundation, and says at the same time:

In fide Jesu Christi collocámus lápidem istum primárium in hoc fundaménto;

Then, raising his right hand, he blesses it three times, saying:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti,

After which he continues:

Ut vígeat vera fides hic, et timor Dei, fratérnaque diléctio; et sit hic locus destinátus oratióni, et ad invocándum et laudándum nomen ejúsdem Dómini nostri Jesu Christi: Qui cum Patre et Spíritu sancto vivit et regnat Deus, per ómnia sæcula sæculórum.

R. Amen.

32. As soon as the corner-stone has been put into its place, the deacon hands the sprinkle to the bishop with which he sprinkles the stone 1° in the middle, 2° at his left side and 3° at his right side, saying at the same time:

Aspérges me, Dómine, hyssópo, et mundábor; lavábis me, et super nivem dealbábor.

Having handed the sprinkle to the deacon, who gives it to the holy-water bearer, the bishop recites alternately with the assistants the following psalm:

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[1] Martinucci, Lib. VII, cap. XV, n. 50, but *De Herdt* and others say his *left* hand.

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri. Sicut erat.

During the recital of this psalm the mason settles the stone with mortar or cement and stones, so that it cannot be removed from its place. After the *Gloria Patri*, at the end of the psalm *Miserere*, the bishop and his attendants return to the large wooden cross in the order described above (No. 21).

§ 6. *Blessing of the Foundations of the Church to be Erected.*

33. Turned towards the large cross, the bishop intones the antiphon *O quam metuendus est* (these four words only), and the chanters continue it from the words *Locus iste* and sing the psalm that follows:

Ant. **O quam metuéndus est locus iste! * vere non est hic áliud, nisi domus Dei, et porta cœli.**

Psalmus 86.

Fundaménta ejus in móntibus sanctis: * díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gloriósa dicta sunt de te, * cívitas Dei.

Memor ero Rahab, et Babylónis * sciéntium me.

Ecce alienígenæ, et Tyrus, et pópulus Æthíopum, * hi fuérunt illic.

Numquid Sion dicet: Homo, et homo natus est in ea: * et ipse fundávit eam Altíssimus?

Dóminus narrábit in scriptúris populórum, et príncipum: * horum, qui fuérunt in ea.

Sicut lætántium ómnium * habitátio est in te.

Glória Patri. Sicut erat.

Ant. **O quam metuéndus est locus iste! vere non est hic áliud, nisi domus Dei, et porta cœli.**

34. As soon as the bishop has intoned the antiphon *O quam metuendus est*, the deacon hands him the sprinkle, and, in the order described above (No. 21) the bishop and his attendants proceed to the corner-stone and from that

place make a circuit of the foundations,[1] which the bishop sprinkles with holy water, saying nothing. When one third of the foundations has been sprinkled, the procession halts and the bishop gives the sprinkle to the deacon, who hands it to the holy-water bearer. The cross-bearer and acolytes turn their faces towards the bishop.

35. If the psalm is finished before the procession halts, then, instead of the *Gloria Patri*, the psalm is again begun. As soon as the bishop halts the singing will cease, even if the psalm is not finished, and the *Gloria Patri* will be sung. This will be observed when reciting the psalm *Lætatus sum*, during the sprinkling of the last part of the foundations.

36. As soon as the chanters have finished the antiphon, the deacon removes the mitre. The bishop then, holding his hands joined on his breast, says:

Orémus.

The deacon adds:

Flectámus génua.

When the deacon says *Flectamus genua* all, except the bishop, the cross-bearer, acolytes, and book and candle bearers, make a *simple* genuflection. Then the subdeacon subjoins:

Leváte.

All rise when the subdeacon says *Levate*[2] and the bishop continues:

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[1] The Pontifical does not say in which direction they should proceed. At the *Blessing* and at the *Consecration* of a Church, when sprinkling the interior, the procession passes down the gospel side and up the epistle side. Martinucci, Lib. IV, cap. XIII, n. 40, says, "*Inchoabit a dextris suis ex ipso loco quo posuerit primum lapidem.*"

[2] These ceremonies are observed as often as the *Flectamus genua* and *Levate* are said.

Omnípotens et miséricors Deus, qui Sacerdótibus tuis tantam præ céteris grátiam contulísti; ut quidquid in tuo nómine digne perfectéque ab eis ágitur, a te fíeri credátur: quæsumus imménsam cleméntiam tuam; ut quidquid modo visitatúri sumus, vísites, et quidquid benedictúri sumus, benedícas; sitque ad nostræ humilitátis intróitum, Sanctórum tuórum méritis, fuga dæmonum, Angeli pacis ingréssus. Per Christum Dóminum nostrum.

R. Amen.

37. After this prayer the bishop intones the antiphon *Pax æterna* (these two words only), and the chanters, beginning at *Ab Æterno*, sing the antiphon to the end.

Ant. **Pax ætérna * ab Ætérno huic dómui. Pax perénnis, Verbum Patris, sit pax huic dómui. Pacem pius Consolátor huic præstet dómui.**

As soon as the bishop has intoned the antiphon *Pax æterna* the deacon puts on the bishop the mitre and hands him the sprinkle. All then advance, and the bishop sprinkles the next third part of the foundations, after which the procession halts and the bishop hands the sprinkle to the deacon, who gives it to the holy-water bearer. The cross-bearer and the acolytes turn towards the bishop.

38. When the chanters have finished the antiphon, the bishop, retaining the mitre, says the following Invitatory, taking care to make three times the sign of the cross as indicated in the text:

Omnípotentem Deum, fratres caríssimi, in cujus domo multæ sunt mansiónes, súpplices deprecémur: ut locum istum nómini suo ædificándum per sereníssimam pietátem suam bene ✠dícere, sancti ✠ficáre, et conse ✠cráre dignétur. Per Dóminum nostrum Jesum Christum: Qui cum Patre, et Spíritu sancto vivit et regnat Deus, per ómnia sæcula sæculórum.

R. Amen.

39. After this invitation the bishop intones the antiphon *Bene fundata est* (these three words only), which the chanters continue from the word *Domus*, to which they add the psalm *Lætatus sum*:

Ant. **Bene fundáta est * domus Dómini supra firmam petram.**

Psalmus 121.

Lætátus sum in his, quæ dicta sunt mihi: * in domum Dómini íbimus.

Stantes erant pedes nostri, * in átriis tuis Jerúsalem.

Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israël ad confiténdum nómini Dómini.

Quia illic sedérunt sedes in judício, * sedes super domum David.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te:

Fiat pax in virtúte tua: * et abundántia in túrribus tuis.

Propter fratres meos et próximos meos, * loquébar pacem de te:

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

Glória Patri. Sicut erat.

Ant. **Bene fundáta est domus Dómini supra firmam petram.**

40. As soon as the bishop has intoned the antiphon *Bene fundata est* the deacon hands him the sprinkle. All then advance, and the bishop sprinkles the last third part of the foundation. When the procession arrives at the corner-stone, the bishop gives the sprinkle to the deacon, who hands it to the holy-water bearer. Then the bishop and his attendants go to the large wooden cross, and remain standing there, facing the cross, until the chanters have repeated the antiphon.

§ 7. *Invocation on the Church to be Erected.*

41. Then the bishop turns towards the entrance of the area, i.e., towards that part at which the principal door of the church will eventually be, and the deacon removes the mitre. The bishop then, holding his hands joined at his breast, says:

Orémus.

The deacon adds:

Flectámus génua.

Then the subdeacon subjoins:

Levâte.

Then the bishop continues:

Deus, qui ex ómnium cohabitatióne Sanctórum, ætérnum majestáti tuæ condis habitáculum: da ædificatióni tuæ increménta cœléstia; ut quod te jubénte fundátur, te largiénte perficiátur. Per Christum Dóminum nostrum. R. Amen.

After this prayer the deacon puts the mitre on the bishop, who receives the crosier, and all go to the faldstool.

42. Having arrived at the faldstool (or prie-dieu), the bishop hands the crosier to the crosier-bearer, and the deacon removes the mitre and skull-cap, if the bishop has used it. Standing before the faldstool, facing the large wooden cross, the bishop intones the *Veni Creator Spiritus*, then kneels on the cushion, placed before the faldstool,[1] until the end of the first strophe. All present, except the cross-bearer and acolytes, kneel during the singing of the first strophe. The chanters sing the *Veni*

[1] Martinucci, Lib. VII, cap. XV, n. 68, says that the bishop intones the *Veni Creator Spiritus* kneeling, but the Pontifical says "*Stans sine mitra inchoat.*"

Creator Spiritus (see Appendix I, B) to the end. At the end of the first strophe the bishop and all present rise and remain standing until the end of the hymn. The deacon puts the skull-cap (but not the mitre) on the bishop as soon as the latter rises.

43. At the end of the hymn the bishop, with hands joined at his breast, says the following prayers, the *first* of which is *not* introduced with the customary *Oremus:*

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hanc domum ædificándam: qui et dona nostra et pópuli tui in ea sanctíficet, et ipsíus corda dignánter emúndet. Per Christum Dóminum nostrum.

R. Amen.

Orémus.

Deus, qui in omni loco dominatiónis tuæ clemens ac benígnus dedicátor assístis: exáudi nos quæsumus, et concéde; ut inviolábilis hujus loci permáneat constrúctio, et benefícia tui múneris univérsitas fidélium, quæ tibi súpplicat, percípere mereátur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

44. After the last prayer the bishop sits on the faldstool. The deacon puts on him the mitre, and the crosier is handed to him by the crosier-bearer. If he wishes, the bishop now addresses the people, or a sermon or homily may be delivered by another bishop or by a priest. If a priest delivers the address, he will be vested in surplice and *white* stole, and may wear the biretta.

§ 8. *Episcopal Blessing.*

45. After the sermon the bishop gives the crosier to the crosier-bearer, rises, and, facing the entrance of the area, gives the solemn blessing as follows. Making the

small sign of the cross with the thumb of his right hand on his breast, he says:

V. Sit nomen Dómini benedíctum.
R. Ex hoc nunc et usque in sæculum.

Then, making the large sign of the cross on himself, he adds:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.

Then, raising his eyes and hands and immediately joining the latter at his breast, he subjoins:

V. Benedícat vos Omnípotens Deus.

He now receives the crosier, which he holds in his left hand, and with his right makes the sign of the cross three times over all those present, who kneel, saying:

Pa✠ter, et Fí✠lius, et Spíritus ✠ sanctus.

At the word *Pater* he makes the sign of the cross over all towards his left, at *Filius* in the middle, and at *Spiritus sanctus* towards his right.

R. Amen.

If the officiant be an archbishop, the cross-bearer takes his place before the archbishop and, kneeling, holds the figure of the cross turned towards the archbishop. The mitre is removed by the deacon before the blessing is given, and the archbishop after the *Benedicat vos Omnipotens Deus* bows to the cross held before him by the cross-bearer, then takes the crosier in his left and, without mitre, gives the blessing.

46. After the blessing the bishop sits on the faldstool, and if the officiant be an archbishop the deacon puts on him the mitre, after which the deacon in a loud tone publishes the indulgence granted by the Ordinary, as follows:

" Reverendíssimus in Christo Pater et Dóminus, Dóminus N.[1] Dei, et Apostólicæ Sedis grátia hujus sanctæ Ecclésiæ N.[2] Epíscopus (*Archiepíscopus*) dat et concédit ómnibus hic præséntibus quadragínta dies[3] de vera Indulgéntia in forma Ecclésiæ consuéta. Rogáte Deum pro felíci statu Sanctissimi Dómini Nostri N. (*Pii*) divína Providéntia Papæ N. (*Decimi*), Dominatiónis suæ Reverendíssimæ et Sanctæ Matris Ecclésiæ."

Although it is not obligatory, it is, however, advisable to publish the Indulgence in the vernacular, as follows:

" The Right Reverend (*Most Reverend*) N., by the grace of God and the favor of the Apostolic See, Bishop (*Archbishop*) of this holy church of N. grants to all the faithful here present an Indulgence of forty days in the usual form of the Church. You will, therefore, pray to God for the welfare of our Most Holy Father N. (*Pius the Tenth*) by divine Providence Pope, for his Lordship (*his Grace*) the Right Reverend Bishop (*Most Reverend Archbishop*), and for our holy Mother the Church." [4]

The *Te Deum* (see Appendix I, C) may now be intoned by the bishop and sung by all present in Latin or in the vernacular.

47. After the publication of the Indulgence, or after the *Te Deum* if it is sung, the bishop, with the assistance of

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[1] Here the baptismal name of the Ordinary is inserted.

[2] Here the name of the diocese is inserted.

[3] An archbishop may grant an Indulgence of one hundred days, and a bishop one of fifty days, in their dioceses.—S. C. Indulg., Aug. 28, 1903.

[4] If the officiant be a cardinal the form will be:

"Eminentissimus ac Reverendíssimus in Christo Pater et Dóminus, Dóminus N. tituli sancti N. sanctæ Romanæ Ecclesiæ Présbyter Cardinalis N., Dei et Apóstólicæ Sedis grátia hujus sanctæ Ecclésiæ N. Epíscopus (*Archiepiscopus*) dat et concédit ómnibus hic præséntibus centum dies," etc.

Cardinals may grant an Indulgence of two hundred days in their Titular Churches and in their dioceses.—*Ibidem.*

the deacon and subdeacon, puts off his vestments, which are carried by clerics to the master of ceremonies, who places them on the table from which they were taken at the beginning of the service. The bishop then resumes the mozetta or mantelletta, pectoral cross and biretta, and is led by the clergy to the place at which he was received by them. The deacon, subdeacon, clergy and clerics put off their vestments.

If the bishop was brought in procession from the parish house or other convenient place at the beginning of the service, he is led back to the same place in procession immediately after the deacon published the Indulgence, and there the bishop is divested, and the ministers and attendants put off their vestments.

§ 9. *Mass.*

48. If Mass is celebrated by the bishop after the publication of the Indulgence, the deacon and subdeacon lead him to the foot of the altar, where he gives the crosier to the crosier-bearer. Then the deacon and subdeacon assist him in taking off the mitre, morse and cope, after which they depart and divest, and the chaplains who are to assist the bishop take their places. This Mass may also be celebrated by a priest.[1] If it be a solemn Mass and the bishop assists at it, the Indulgence, instead of being published after the laying of the corner-stone,[2] is published after the blessing at the end of Mass.[3]

49. The Mass will be the *Solemn Votive* of the Mystery or of the Saint or Saints in whose honor the church is being erected, and it is allowed on any day of the year except on

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[1] See above, No. 7, *f*.
[2] See Nos. 45 and 46.
[3] Martinucci, Lib. VII, cap. XXII, n. 34.

1° *Festa duplicia primæ classis;*

2° Major Sundays *primæ classis* (I *of Advent*, I *of Lent*, *Passion*, *Palm*, I *after Easter*, and *Trinity;*

3° Privileged Vigils of Christmas and Pentecost;

4° Privileged Ferials (*Ash-Wednesday* and *during Holy Week*).[1]

If the Mass of the Mystery or of the Saint is celebrated, the *ritus* will be that of a *Missa votiva solemnis pro re gravi*, i.e., with *Gloria;* only *one* Oration; *Credo;* Preface *proper* of the Votive Mass; or, if it has not a *proper* Preface, *of the Octave* within which it occurs; or, if it has not a proper Preface and does not occur within an octave, *of the Cycle* [2] which has a proper Preface; otherwise it will be the *communis*, unless it occurs on a Sunday, when it will be *de Trinitate; Communicantes* proper if it occurs within the octaves of Christmas, Epiphany, Easter, Ascension and Pentecost—even if the Preface proper of these octaves is not said, which would happen if the Votive Mass had its proper Preface; Gospel of St. John *In principio*, even when it occurs on a Sunday or other day having a special Gospel which would be recited in case a Mass *officio conformis* would be celebrated. On the days excepted above (1° to 4°) the Mass will be *officio conformis*, and the Collect, Secret and Postcommunion of the Votive Mass will be added to those of this Mass *sub unica conclusione.*

NOTE.—If the Votive Mass has a proper Sequence (*Sequentia*) the latter is omitted.[3]

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[1] S. R. C., Feb. 23, 1884, n. 3605 ad I.

[2] Lent, Passiontide, Eastertide, etc.

[3] S. R. C., Sept. 16, 1673, n. 1490 ad II; March 21, 1795, n. 2550 ad II.

Section III. Corner-stone Laid by a Delegated Priest.

A. PREPARATIONS.[1]

50. (*a*) On the day before the laying of the corner-stone, a plain wooden cross (without a figure), about six feet high, is erected by a priest vested in surplice[2] and *white*[3] or *violet*[4] stole, at the place where the high altar is to be when the church will be finished.

(*b*) In front of this cross, about five feet away from it, a carpet is spread.

(*c*) At one end of this carpet (the gospel side of the church is preferred) a table covered with a white cloth is prepared. On it are placed:

1° The small and large corner-stones, the slab to be placed over the cavity of the large stone, cement, trowel for the use of the mason ;[5]

2° A trowel or other sharp instrument with which the officiant will make the signs of the cross on the corner-stone;

3° Large vessel containing the water to be blessed;

4° A dish containing salt;

5° A pitcher or ladle for conveying the holy water from the large vessel to the ordinary holy-water vase.

6° An empty ordinary holy-water vase and sprinkle, which, according to Martinucci,[6] should be a bunch of hyssop. It may be a bunch of other herbs.[7]

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[1] See above, Nos. 1 to 6.

[2] Martinucci, Lib. VII, cap. XV, n. 17.

[3] Van de Stappen, Vol. IV, Quæst. 341, III, n. 2.

[4] Hartmann, § 236.

[5] See above, Nos. 4 and 7, *c*, 6°.

[6] Lib. IV, cap. XIII, n. 8.

[7] If water *previously* blessed is used, the articles noted above (*c*, 3° to 5°) are unnecessary, and the ordinary vase noted under 6° is filled with holy water.

7° *Rituale Romanum* or this Manual;

8° Amice, alb, cincture, *white* stole and cope for the officiant; surplices for the assistants, clergy and clerics.[1]

9° Two candlesticks with lighted candles for the acolytes;

10° Near by, in some convenient place, the processional cross; [2]

11° A towel for the use of the officiant.

(*d*) At the place where the corner-stone is to be laid in the foundation, mortar or cement, stones for building around the corner-stone so that it cannot be removed, and the mason's tools.

(*e*) If Mass is to be celebrated after the laying of the corner-stone the articles noted above, No. 7, *f*, are prepared.

51. Besides the officiant, the following ministers are necessary:

1° Two assistants of the officiant;

2° One cleric for carrying the processional cross;

3° Two clerics to act as acolytes;

4° One cleric for carrying the holy-water vase and sprinkle;

5° Six or eight chanters;

6° Master of ceremonies. To these may be added

7° Visiting clergy and altar-boys.

Besides these ministers a mason and a few attendants should be present to lay the corner-stone properly in the foundations.

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[1] Neither the Ritual nor the Ceremonials indicate that the assistants of the officiant be vested in amice, alb, cincture, tunic, stole and dalmatic.

[2] If the parish house or another house in the vicinity is convenient, the articles noted above (*c*, 8° to 10°) are prepared in a room on a large table covered with a white cloth.

B. FUNCTION.

NOTE.—Before the *Orations* the Ritual uses the generic term *dicens;* hence they may be read or sung.[1] The same is the case with the Litany introduced by the word *dicantur.* The antiphons and psalms [2] are sung.

§ 1. *From the Beginning to the Blessing of the Water.*

52. At the appointed hour all go to the table on which the vestments are prepared. They don their surplices, and the officiant with the aid of his two assistants puts on the amice, alb, cincture, stole and cope. The acolytes and cross-bearer take their candles and the processional cross respectively, and stand at one end of the table.

53. If the officiant and the attendants vest in the parish house, or other convenient place in the vicinity, they go in procession to the inclosure in the following order:

1° Cross-bearer, carrying processional cross, between the two acolytes carrying their candlesticks;

2° Chanters, two by two;[3]

3° Altar-boys and clergy, two by two, the latter wearing their birettas;

4° Officiant, wearing the biretta, between his two assistants, the *first* assistant being on his right side, the *second* on his left, preceded by the master of ceremonies.

Having arrived at the table on which the corner-stone and the other articles are prepared, the cross-bearer and acolytes stand at one end of it, the cross-bearer holding the image of the cross turned towards the officiant; the

[1] If they are sung the *Tonus ferialis* is used.

[2] Except the psalm *Miserere*, which the officiant recites alternately with his assistants.

[3] If the chanters are not vested in cassocks and surplices they precede the cross-bearer.

chanters take their place near the large wooden cross; the officiant and his assistants stand in front of the table facing the large wooden cross.

§ 2. *Blessing of the Water.*

54. All doff their birettas, and the officiant blesses[1] the water in the usual manner. He exorcizes and blesses the salt, saying:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

Exorcízo te creatúra salis, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui te per Eliséum Prophétam in aquam mitti jussit, ut sanarétur sterílitas aquæ: ut efficiáris sal exorcizátum in salútem credéntium; et sis ómnibus suméntibus te sánitas ánimæ et córporis; et effúgiat, atque discédat a loco, in quo aspérsum fúeris, omnis phantásia, et nequítia, vel versútia diabólicæ fraudis, omnísque spíritus immúndus, adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Orémus.

Imménsam cleméntiam tuam, omnípotens ætérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene✠dícere, et sancti✠ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis; et quidquid ex eo tactum, vel respérsum fúerit, cáreat omni immundítia, omníque impugnatióne spirituális nequítiæ. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

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[1] It is not obligatory to bless the water at this function, as holy water previously blessed may be used.—*Rituale Romanum*, Tit. VIII, cap. XXVI, n. 3.

Then he exorcizes and blesses the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Patris ✠ omnipoténtis, in nómine Jesu ✠ Christi Fílii ejus Dómini nostri, et in virtúte Spíritus ✠ sancti: ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre et explantáre váleas cum ángelis suis apostáticis, per virtútem ejúsdem Dómini nostri Jesu Christi: qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Orémus.

Deus, qui ad salútem humáni géneris, máxima quæque sacraménta in aquárum substántia condidísti: adésto propítius invocatiónibus nostris, et eleménto huic multímodis purificatiónibus præparáto, virtútem tuæ bene✠dictiónis infúnde: ut creatúra tua mystériis tuis sérviens, ad abigéndos dæmones, morbósque pelléndos divínæ grátiæ sumat effectum, ut quidquid in dómibus, vel in locis fidélium, hæc unda respérserit, cáreat omni immundítia, liberétur a noxa: non illic resídeat spíritus péstilens, non aura corrúmpens: discédant omnes insídiæ laténtis inímici; et si quid est, quod aut incolumitáti habitántium ínvidet, aut quiéti, aspersióne hujus aquæ effúgiat: ut salúbritas per invocatiónem sancti tui nóminis expetíta, ab ómnibus sit impugnatiónibus defénsa. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

The officiant now takes a handful of the blessed salt and drops a part of it three times in the form of a cross into the water, saying:

Commíxtio salis et aquæ páriter fiat, in nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

The first assistant hands the officiant the towel, with which the latter wipes his hand, after which the officiant recites the following:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus invíctæ virtútis auctor, et insuperábilis impérii Rex, ac semper magníficus triumphátor: qui advérsæ dominatiónis vires réprimis: qui inimíci rugiéntis sævítiam súperas: qui hostíles nequítias poténter expúgnas: te, Dómine, treméntes et súpplices deprecámur, ac pétimus: ut hanc creatúram salis et aquæ dignánter aspícias, benígnus illústres, pietátis tuæ rore sanctífices; ut ubicúmque fúerit aspérsa, per invocatiónem sancti nóminis tui, omnis infestátio immúndi spíritus abigátur: terrórque venenósi serpéntis procul pellátur: et præséntia sancti Spíritus nobis misericórdiam tuam poscéntibus, ubíque adésse dignétur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

§ 3. *Blessing of the Site of the Altar.*

55. After the blessing of the water the officiant and his assistants place themselves in front of the wooden cross, facing it. The holy-water bearer will in the meantime convey with the pitcher or ladle holy water from the large vessel to the ordinary vase, then take his place at the right of the first assistant near the cross.

56. As soon as the officiant arrives before the cross, the chanters sing the antiphon *Signum salutis*, to which they add the psalm *Quam dilecta:*

Ant. **Signum salútis pone, Dómine Jesu Christe, in loco isto: et non permíttas introíre Angelum percutiéntem.**

Psalmus 83.

Quam dilécta tabernácula tua Dómine virtútum: * concupíscit, et déficit ánima mea in átria Dómini.

Cor meum, et caro mea * exsultavérunt in Deum vivum.

Etenim passer invénit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altária tua Dómine virtútum: * rex meus, et Deus meus.

Beáti, qui hábitant in domo tua Dómine: * in sæcula sæculórum laudábunt te.

Beátus vir, cujus est auxílium abs te: * ascensiónes in corde suo dispósuit, in valle lacrimárum in loco, quem pósuit.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtútem: * vidébitur Deus deórum in Sion.

Dómine Deus virtútum exáudi oratiónem meam: * áuribus pércipe Deus Jacob.

Protéctor noster áspice Deus: * et réspice in fáciem Christi tui:

Quia mélior est dies una in átriis tuis, * super míllia.

Elégi abjéctus esse in domo Dei mei: * magis quam habitáre in tabernáculis peccatórum.

Quia misericórdiam, et veritátem díligit Deus: * grátiam, et glóriam dabit Dóminus.

Non privábit bonis eos, qui ámbulant in innocéntia: * Dómine virtútum, beátus homo, qui sperat in te.

Glória Patri. Sicut erat.

(The antiphon is *not* repeated.)

57. When the chanters begin the antiphon *Signum salutis* the holy-water bearer hands the sprinkle to the first assistant, who with the usual kisses gives it to the officiant. The latter, having dipped the sprinkle into the holy water, sprinkles the ground around the large wooden cross, 1° in the middle, 2° at his left, 3° at his right, saying nothing, and then hands the sprinkle to the first assistant, who receives it with the usual kisses[1] and gives

[1] As often as anything is handed to the officiant or received from him, the usual ceremony of kissing his hand and the object is observed.

it to the holy-water bearer. All remain in the same position.

58. The *Gloria Patri* having been sung, the officiant says in a loud tone the following prayer:

Orémus.

Dómine Deus, qui licet cœlo et terra non capiáris, domum tamen dignáris habére in terris, ubi nomen tuum júgiter invocétur: locum hunc, quæsumus, beátæ Maríæ semper Vírginis, et beáti N. (*beatórum N. N.*) [1] **omniúmque Sanctórum intercedéntibus méritis, seréno pietátis tuæ intúitu vísita, et infusíone grátiæ tuæ ab omni inquinaménto purífica, purificatúmque consérva; et qui dilécti tui David devotiónem in fílii sui Salomónis ópere complevísti, in hoc ópere desidéria nostra perfícere dignéris, effugiántque omnes hinc nequítiæ spirituáles. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.**

R. Amen.

§ 4. *Blessing of the Corner-stone.*

59. After this prayer the officiant, with his assistants and the holy-water bearer, goes to the place where the corner-stone is prepared and blesses it, saying:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Sit nomen Dómini benedíctum.
R. Ex hoc nunc et usque in sæculum.

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[1] After *et beati N.* (*beatorum N. N.*) the name of the saint (*saints*) in whose honor the church is being erected is inserted. If the church is being erected in honor of the Blessed Virgin or of some mystery, e.g., Holy Cross, Blessed Sacrament, etc., the words *et beati N.* (*beatorum N. N.*) are omitted, and nothing is changed or added.—S. R. C., March 11, 1871, n. 3241 ad III.

V. Lápidem, quem reprobavérunt ædificántes.
R. Hic factus est in caput ánguli.
V. Tu es Petrus.
R. Et super hanc petram ædificábo Ecclésiam meam.
V. Glória Patri, et Fílio, et Spirítui sancto.
R. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Orémus.

Dómine Jesu Christe, Fili Dei vivi, qui es verus omnípotens Deus, splendor, et imágo ætérni Patris, et vita ætérna: qui es lapis anguláris de monte sine mánibus abscíssus, et immutábile fundaméntum: hunc lápidem collocándum in tuo nómine confírma; et tu, qui es princípium et finis, in quo princípio Deus Pater ab inítio cuncta creávit, sis, quæsumus, princípium, et increméntum, et consummátio ipsíus óperis, quod debet ad laudem et glóriam tui nóminis inchoári. Qui cum Patre et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.
R. Amen.

60. At the end of this prayer the officiant receives the sprinkle from the first assistant and sprinkles the corner-stone, 1° in the middle, 2° at his left, and 3° at his right, saying nothing. Having returned the sprinkle to the first assistant, who hands it to the holy-water bearer, the officiant receives the trowel (or other sharp instrument) from the first assistant and makes with it in the middle of each side (i.e., six sides) of the stone, beginning with the upper side, three crosses, saying whilst making the three crosses on each side:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti,

To which the assistant answers each time:

Amen.

Two clerics, or, if the stone is very heavy, two laymen, will turn the stone for the officiant, so as to facilitate the action of making the signs of the cross on it.

61. Having formed the last cross, the officiant hands the trowel to the first assistant, and then says the following prayer:

Orémus.

Bénedic ✠ Dómine creatúram istam lápidis, et præsta per invocatiónem sancti tui nóminis: ut quicúmque ad hanc Ecclésiam ædificándam pura mente auxílium déderint, córporis sanitátem, et ánimæ medélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

62. In the meantime the master of ceremonies or another person places the smaller stone into the cavity of the larger stone, together with the metal case containing a few current coins, the attest recording the act of the laying of the corner-stone and other memoranda, if desired,[1] after which a slab is fastened with cement over the cavity by the mason. If the corner-stone is a single block, only the metal case, containing the coins, attest, etc., is placed in its cavity, which is then closed by the mason as noted above. If the corner-stone, single or double, is sufficiently small to be conveniently carried by clerics, it is left for the present on the table; if it is very large and was suspended over the place where it is to be deposited in the foundation, the smaller stone may now be carried from the table and placed, together with the aforesaid metal case, in the cavity of the larger stone, or, if it be a single block, the metal case only is placed in the cavity, which is then closed with the slab by the mason.

63. After the prayer *Benedic Domine*, the officiant and his assistants kneel on the carpet in front of the table, facing

[1] See above, No. 4.

the large wooden cross. All present, except the cross-bearer and acolytes, kneel, and the chanters, kneeling behind the officiant, begin to say the Litany (see Appendix I, A), to which the clergy respond.[1] At the end of the Litany all rise.

64. Then the officiant intones the antiphon *Mane surgens Jacob* (these three words only), and the chanters continue the antiphon from the word *Erigebat*, to which they add the psalm *Nisi Dominus:*

Ant. **Mane surgens Jacob, * erigébat lápidem in títulum: fundens óleum désuper, votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.**

Psalmus 126.

Nisi Dóminus ædificáverit domum, * in vanum laboravérunt qui ædíficant eam.

Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit eam.

Vanum est vobis ante lucem súrgere: * súrgite postquam sedéritis, qui manducátis panem dolóris.

Cum déderit diléctis suis somnum: * ecce hæréditas Dómini, fílii: merces, fructus ventris.

Sicut sagíttæ in manu poténtis: * ita fílii excussórum.

Beátus vir qui implévit desidérium suum ex ipsis: * non confundétur cum loquétur inimícis suis in porta.

Glória Patri. Sicut erat.

(The antiphon is *not* repeated.)

§ 5. *Laying of the Corner-stone.*

65. After the *Gloria Patri* of this psalm two clerics take the corner-stone from the table and carry it to the place where it is to be deposited in the foundation. They are

[1] The invocations of the Litany are not repeated as on Holy Saturday, but the chanters sing each invocation, e.g., *Sancta Maria*, and all the others answer *Ora pro nobis*. The Litany is said down to the second *Kyrie eleison* after the *Agnus Dei*, where it ends abruptly.

followed thither by the officiant, his assistants, and the holy-water bearer.[1] The officiant then places it in the foundation, or, if others put it in the foundation, he holds his right hand[2] on it, saying:

In fide Jesu Christi collocámus lápidem istum primárium in hoc fundaménto,

Then, raising his right hand, he blesses it three times, saying:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti,

After which he continues:

Ut vígeat vera fides hic, et timor Dei, fratérnaque diléctio; et sit hic locus destinátus oratióni, et ad invocándum, et laudándum nomen ejúsdem Dómini nostri Jesu Christi, qui cum Patre et Spíritu sancto vivit et regnat Deus, per ómnia sæcula sæculórum.

R. Amen.[3]

66. As soon as the stone has been put in its place, the first assistant hands the officiant the sprinkle, with which the latter sprinkles the stone, 1° in the middle, 2° at his left, and 3° at his right, saying:

Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Having given the sprinkle to the first assistant, who hands it to the holy-water bearer, the officiant recites alternately with his assistants the following psalm:

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[1] Van der Stappen, Vol. IV, Quæst. 341, n. 12; Hartmann, § 236, II, B, n. 2, say that the officiant places his right hand on the stone as soon as the clerics remove it from the table, and continues to touch the stone in this manner until it is deposited in the foundations.

[2] De Herdt, Vol. III, n. 298, 11, and *De Amicis*, Vol. III, n. 69, 12, say that he holds his *left* hand on it.

[3] If the corner-stone, owing to its bulk or weight, is at the place ready to be laid, the officiant, assistants and holy-water bearers go to that place at the end of the psalm *Nisi Dominus* and perform the ceremony as noted above.

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum: * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri. Sicut erat.

During the recital of this psalm the mason settles the

corner-stone with mortar or cement and stones, so that it cannot be removed from its place.

§ 6. *Blessing of the Foundations of the Church to be Erected.*

67. After the *Gloria Patri* and *Sicut erat* of the psalm *Miserere*, standing within the walls[1] and facing the stone, the officiant intones the antiphon *O quam metuendus est* (these four words only), and the chanters continue it from the words *Locus iste* and sing the psalm *Fundamenta ejus*.[2]

Ant. **O quam metuéndus est * locus iste! Vere non est hic áliud, nisi domus Dei, et porta cœli.**

Psalmus 86.

Fundaménta ejus in móntibus sanctis: * díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gloriósa dicta sunt de te, * cívitas Dei.

Memor ero Rahab, et Babylónis * sciéntium me.

Ecce alienígenæ, et Tyrus, et pópulus Æthíopum, * hi fuérunt illic.

Numquid Sion dicet: Homo, et homo natus est in ea: * et ipse fundávit eam Altíssimus?

Dóminus narrábit in scriptúris populórum, et príncipum: * horum, qui fuérunt in ea.

Sicut lætántium ómnium * habitátio est in te.

Glória Patri. Sicut erat.

Ant. **O quam metuéndus est locus iste! Vere non est hic áliud, nisi domus Dei, et porta cœli.**

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[1] If it was necessary to go to the outside of the wall to place the corner-stone in the foundations, the officiant will go inside the wall at the end of the psalm *Miserere*.

[2] If the last verse of this psalm is finished before the officiant returns to the corner-stone, then instead of singing the *Gloria Patri* the psalm is again begun. As soon as the officiant reaches the corner-stone the *Gloria Patri* will be sung and the antiphon will be repeated, even if the psalm was not finished at its *second* singing.

68. As soon as the officiant has intoned the antiphon *O quam metuendus est*, the first assistant hands him the sprinkle, and with his assistants and the holy-water bearer he makes a circuit of the foundations,[1] which he sprinkles with holy water, saying nothing.

§ 7. *Invocation on the Church to be Erected.*

69. When the officiant, assistants and holy-water bearer have returned to the corner-stone, the officiant hands the sprinkle to the first assistant, who gives it to the holy-water bearer. Then all go to the large wooden cross, before which they stand, facing it. When the chanters have repeated the antiphon *O quam metuendus est* after the psalm the officiant says:

Orémus.

The first assistant adds:

Flectámus génua.

When the first assistant says *Flectamus genua*, all, except the officiant, cross-bearer and acolytes, make a *simple* genuflection. Then the second assistant subjoins:

Leváte.

All rise when the second assistant says *Levate*. Then the officiant says the following prayers:

Omnípotens et miséricors Deus, qui Sacerdótibus tuis tantam præ céteris grátiam contulísti, ut quidquid in tuo nómine digne, perfectéque ab eis ágitur, a te fíeri credátur: quæsumus imménsam cleméntiam tuam; ut quidquid modo visitatúri sumus, vísites; et quidquid benedictúri sumus, bene✠dícas; sitque ad nostræ humilitátis intróitum, Sanctórum tuórum méritis, fuga dæmonum, Angeli pacis ingréssus. Per Christum Dóminum nostrum.

R. Amen.

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[1] The *Rituale Romanum* does not state in which direction he should proceed. See above, No. 34, foot-note.

Deus, qui ex ómnium cohabitatióne Sanctórum ætérnum majestáti tuæ condis habitáculum: da ædificatióni tuæ increménta cœléstia; ut quod te jubénte fundátur, te largiénte perficiátur. Per Christum Dóminum nostrum.
R. Amen.

70. An appropriate sermon or address by a priest, vested in surplice and *white* stole, may now follow, after which the *Te Deum* (see Appendix I, C) may be intoned by the officiant and sung by all present in Latin or in the vernacular. All now divest at the table before the large wooden cross, or go in procession in the order noted above (No. 53) to the parish house or other place from which they started at the beginning of the service, and there the officiant lays aside his vestments with the aid of his assistants, and the others take off their surplices.

§ 8. *Mass.*

71. The Ritual makes no mention of a Mass to be celebrated after the laying of the corner-stone of a church or public oratory *by a priest*, but we see no reason why Mass should not be celebrated, as it is done when the bishop lays the corner-stone. The Mass, however, in this case, does not enjoy the privileges of a *Missa Solemnis pro re gravi* (No. 48), but must be *officio dici currentis conformis*, unless the office be a *semi-duplex*, when the *Missa votiva privata* of the mystery or of the saint (*saints*) in whose honor the church will be erected may be celebrated.[1]

[1] *Analecta Ecclesiastica*, Vol. XI, 1903, p. 279; *Ephemerides Liturgicæ*, Vol. XVII, 1903, p. 403, IV.

CHAPTER II.

LAYING OF THE CORNER-STONE OF ANY BUILDING OTHER THAN A CHURCH.

A. PRELIMINARY.

1. The *Pontificale Romanum* and the *Rituale Romanum* contain a special rite for the laying of a corner-stone of a church only. The corner-stone of any other building, whether schoolhouse, hospital, college, seminary, orphanage, parish house, etc., is laid according to the following simple ceremony taken from the *Rituale Romanum* found among the *Benedictiones non reservatæ*. If, however, such a building has attached to it another building (or large apartment) destined to *permanently* serve as a semi-public chapel, the ceremonies described above for the laying of a corner-stone of a church may be used.

2. The corner-stone is either a solid block of stone or hollowed out so as to admit of the insertion of a small metal case in which are placed current coins of money, an attestation recording the act of laying the corner-stone [1] and other suitable memoranda. A slab of stone sufficiently large to cover the cavity is fastened to it with cement.

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[1] The attestation is written on parchment rolled up and put into a glass tube, which is then securely sealed, and thus preserved from destruction by damp, etc.

3. This ceremony may be performed by any priest, on any day and at any hour. He is vested either in surplice and white stole, or, on more solemn occasions, in amice, alb, cincture, white stole, and cope.

4. At a *private* ceremony he should be assisted by at least two altar-boys, one of whom carries the *Rituale* and the other the holy-water vase and sprinkle. At a *more solemn* ceremony he may be attended by priests vested in surplice, cross-bearer and acolytes, and an altar-boy carrying the holy-water vase and sprinkle.

B. FUNCTION.

§ 1. *Private.*

5. Having arrived at the place where the corner-stone is to be laid, the celebrant doffs his biretta and recites or sings the following:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, a quo omne bonum sumit inítium, et semper ad potióra progrédiens pércipit increméntum: concéde quæsumus, supplicántibus nobis; ut quod ad laudem nóminis tui inchoáre aggrédimur, ætérno tuæ patérnæ sapiéntiæ múnere perducátur ad términum. Per Christum Dóminum nostrum.
R. Amen.

At the end of this prayer he sprinkles the stone with holy water, after which the mason puts it in its proper position.

6. These are the only ceremonies prescribed by the

Rituale. Other ceremonies, suggested or sanctioned by local custom, and not contrary to the letter and spirit of the liturgy, may be added to increase the solemnity of the function. The following may serve as a sample.

§ 2. *Solemn.*

(*a*) The clergy, together with the children and people, may collect in the near-by church, or in some other suitable place, where the officiant intones the *Veni Creator Spiritus* (see Appendix I, B), which is continued to the end by the choir or chanters. During the singing of the first strophe all present kneel; at the beginning of the second strophe all rise and remain standing to the end of the hymn. At its end the officiant sings the following prayer:

Orémus.

Deus qui corda fidélium sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

(*b*) A procession is formed, leading to the place where the corner-stone is to be laid, in the following order:

1° School children, societies, confraternities of the parish, wearing their badges and regalia, each preceded by its sodality banner or standard;

2° Cross-bearer and acolytes, altar-boys, visiting clergy, holy-water bearer, and celebrant between two assistant ministers;

3° The rest of the faithful not belonging to the societies or confraternities.

During the procession appropriate hymns or the Litany of the Saints (see Appendix I, A) may be sung.

(*c*) When the procession has arrived at the place where the corner-stone is to be laid, the ceremonies are performed as noted above (No. 5).

(*d*) A sermon appropriate to the occasion may be delivered by a priest vested in surplice and stole (*white*).

(*e*) After the sermon the *Te Deum* (see Appendix I, C), chanted in Latin or in the vernacular, concludes the function.

CHAPTER III.

BLESSING OF A CEMETERY.

Section I. Preliminary.

1. The site selected for the burial of the dead should be high and dry ground. Its size will be determined by the requirements of the church or locality for which it serves. It is to be inclosed on all sides with walls, or at least with a firm fence, so as to keep out intruders and animals, which are not to be allowed to graze in it. The gates should be locked, except at times when the faithful may have access to it.

2. There should be no vines or fruit trees in the graveyard. Shade trees may be planted along the roadways, and there may also be flower-beds. Piles of wood or timber, heaps of stone or mortar, and everything else which does not assort with the holy and religious decorum of the place should be removed. In a word, the sacredness of the material church extends also to the cemetery.

3. Over the principal gateway there should be a cross. The centre of the cemetery is to be marked by a large crucifix of stone, metal or wood. A mortuary chapel, where prayers may be recited for the deceased and the absolution of the corpse performed, is a fitting and convenient adornment of a cemetery. In this chapel should be placed a large holy-water stoup and aspersory, to be used for sprinkling the graves.[1] In many cemeteries a

[1] St. Charles, *Instructions*, Chap. XXVII.

large vault is constructed for the reception of corpses which are to be buried later.

4. The most suitable ornament of a grave is the cross, which accordingly should be found on every monument in a Catholic cemetery.[1] The epitaphs and symbols engraved on tombstones, or on tablets in mortuary chapels, are to be in conformity with the spirit of the Church. Hence they should be subjected to the prudent discretion of the parish priest, who has the right and duty to forbid all signs and expressions that savor of irreligion and paganism.

(*a*) Suitable symbols: ☧; A and Ω; an anchor; torch; crown; palm; olive-branch; dolphin; lamb; dove; the Good Shepherd; Christ rising from the tomb, etc.

(*b*) Unsuitable symbols: Father Time; the naked Genii; broken shaft or column; urn; overturned extinguished torches; centaurs, etc.[2]

5. The cemetery is blessed by a bishop according to the form found in the *Pontificale Romanum*,[3] or by a priest delegated by the Ordinary according to the form found in the *Rituale Romanum*.[4] If the cemetery is enlarged, the added part, whether smaller or larger than the original cemetery (*nisi tam modica sit ut considerari non debeat*), should be blessed separately.[5]

6. None but Christians are to be buried in the part which is blessed. A special place should be selected near the large cross in the middle of the cemetery, or

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[1] *Rit. Rom.*, Tit. VI, cap. I, n. 18

[2] Jakob, *Die Kunst im Dienste der Kirche*, § 61, nn. 3 and 4.

[3] Pars II, *De Cœmeterii Benedictione.*

[4] Tit. VIII, cap. XXIX.

[5] De Herdt, Vol. III, n. 300. Amberger, *Pastoraltheologie*, Vol. II, § 118, n. 5, says that if the part added is larger than the original cemetery, it must be blessed; if smaller, it will be sufficient to sprinkle it with holy water.

near the church, for the burial of priests and clerics.[1] The Roman Ritual states that it is a praiseworthy custom to have baptized children buried in a place separated from that used for adults.[2]

A portion of the cemetery is to be set apart, *not blessed*, for the burial of unbaptized persons, or of such as are for good reasons deprived of the right of Christian burial. Care should be taken to keep this portion in as good a condition as the blessed part.

It is to be noted that all trading, marketing, amusements, and secular business of every kind are forbidden within the precincts of the cemetery.

The function of blessing a cemetery should take place in the morning.[3]

Section II. Blessing by a Bishop.

A. PREPARATIONS.

7. § 1. *In the Cemetery:*

(*a*) The day before the blessing, five wooden crosses, without the figure of Christ, are planted in the soil. This is done without any ceremony. Four of these crosses, rising about six feet above the ground, are set up at the extremities of the cemetery, one before, one behind, one at each side of the larger cross, which is erected in the middle of the cemetery [4] and at equal distances from the last mentioned. The cross in the middle should be somewhat higher than the others. At the top of the upright

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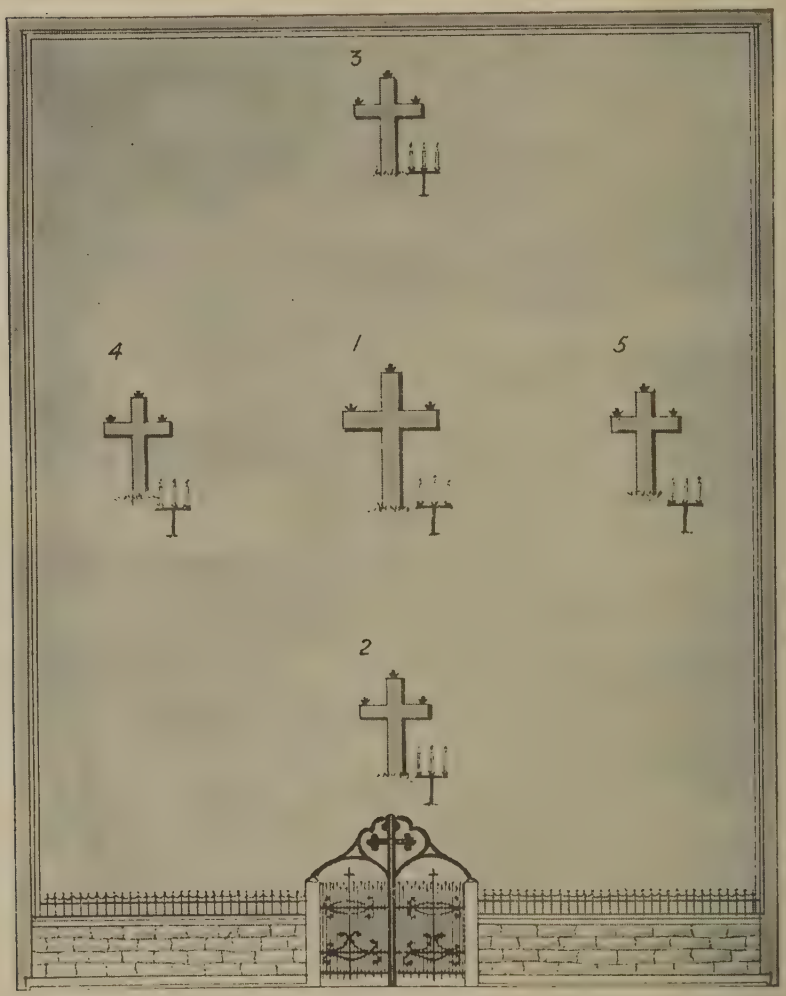
[1] *Rituale Rom.*, Tit. VI, cap. I, n. 10.

[2] *Ibidem*, cap. VI, n. 1.

[3] *Pontificale Romanum* and *Rituale Romanum*, h.l.

[4] At the place where afterwards the large crucifix (see above, No. 3) will be permanently erected.

piece and at each extremity of the cross-bar of each cross there should be a pointed spike (or sconce), on which candles are placed during the ceremony;



(*b*) **In front of** each cross a stake is set in the ground and a cross-piece attached to it, in the shape of the letter T, and three holes are drilled into the top of this

cross-piece, or three little sconces attached to it, sufficiently large for candles to be inserted;[1]

(*c*) A step-ladder or platform for the use of the bishop when he puts the candles on the pointed spikes or into the sconces;

(*d*) Before the central cross a carpet is spread, on which are placed the faldstool with *white* ornaments, and a cushion on which the bishop kneels during the Litany.[2]

(*e*) At the left of the faldstool there should be a table covered with a white cloth, on which the following articles are prepared:

1° *Pontificale Romanum* (*Pars II*) or this Manual, for the use of the bishop;

2° *Canon Pontificalis*, for the blessing at the end of the function; [3]

3° Hand-candlestick with candle;

4° Fifteen large candles;

5° A large vessel containing water;

6° A dish containing salt for the blessing of the water;

7° Empty holy-water vase and sprinkle; [4]

8° A pitcher or ladle for conveying the holy water from the large vessel to the ordinary vase;

9° Large towel for wiping the hand of the bishop during the blessing of the water;

10° Censer and boat filled with incense;

Near this table 1° A chafing-dish with live coals and tongs.

2° A lectern on which is placed the large Pontifical (*Pars II*).[5]

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[1] A three-branched candlestick may be used.

[2] If the usual faldstool cannot be had, an ordinary chair with a prie-dieu may be placed there for the bishop.

[3] This Manual will serve the purpose.

[4] *Ex hyssopo*.—Martinucci, Lib. VII, cap. XXII, n. 11.

[5] This lectern will not be necessary if the chanters are supplied with small Pontificals or copies of this Manual.

§ 2. *In the Sacristy:*[1]

(*a*) Chair for the bishop placed on a carpet;

(*b*) Processional cross and two candlesticks with candles for the acolytes;

(*c*) Amice, alb, cincture, pectoral cross, *white* stole and cope, morse;[2] mitre (*auriphrygiata*) and crosier for the bishop;

(*d*) Two amices, albs and cinctures for the subdeacon and deacon, and a white stole for the deacon;

(*e*) Surplices for the visiting clergy, chanters, acolytes and altar-boys;

(*f*) In the sacristy and in the church everything that is necessary for a bishop's Mass, or, if a priest celebrates instead of the bishop, for a priest's Mass.

8. The ministers necessary for the ceremonies are:

(*a*) Deacon and subdeacon;

(*b*) Six or eight chanters;

(*c*) Cross-bearer;

(*d*) Two acolytes;

(*e*) Four altar-boys or clerics to act as book, candle, mitre and crosier bearers.

(*f*) Holy-water bearer;

(*g*) Thurifer;

(*h*) Master of ceremonies.[3]

B. FUNCTION.

§ 1. *From the Beginning to the Blessing of the Water.*

9. At the appointed hour the bishop, vested in rochet and mozetta, or mantelletta if he is outside his diocese,

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[1] If the church is near the cemetery; otherwise, in a room of a house in the vicinity or in the cemetery.

[2] See Chap. I, Laying of the Corner-stone of a Church, No. 7, *e*, 1°, foot-note.

[3] No definite place can be assigned in this function for the master of ceremonies. Regularly he should be near the bishop and superintend the whole service.

goes to the sacristy or other place where all are to vest, and sits on the chair prepared for him. The altar-boys, clerics, chanters and clergy don their surplices, and the deacon and subdeacon, with the assistance of the acolytes, put on their amices, albs and cinctures. The deacon assumes also the stole, placing it on his left shoulder and fastening it on his right thigh. In the meantime the bishop's vestments are distributed to the altar-boys by the master of ceremonies.

10. The deacon and subdeacon, having been vested, go before the bishop, bow to him and take their places, the deacon at his right and the subdeacon at his left. The deacon removes the bishop's pectoral cross and mozzetta or mantelletta, and then with the assistance of the subdeacon vests the bishop in amice, alb, cincture, pectoral cross, stole, cope, morse and mitre. The crosier-bearer hands to the bishop the crosier, kissing first it, and then the bishop's hand.[1]

11. As soon as the bishop is vested, the cross-bearer carrying the processional cross, and acolytes carrying candlesticks with lighted candles, stand before the bishop who rises and bows to the cross. Then the procession moves to the cemetery in the following order:

(*a*) Cross-bearer and acolytes;

(*b*) Chanters two by two;[2]

(*c*) Altar-boys or clerics two by two, the holy-water bearer and thurifer walking last;

(*d*) Visiting clergy, two by two, wearing their birettas;

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[1] During the function, as often as anything is handed to the bishop, the object is first kissed and then the bishop's hand by the person who hands the object to the bishop; when it is received, first the bishop's hand is kissed by the receiver and then the object.

[2] If they are not vested in surplice, they precede the cross-bearer.

(*e*) Bishop, between the deacon and subdeacon, who holds the borders of the bishop's cope;

(*f*) Mitre and crosier bearers;

(*g*) Book and candle bearers.

12. Having arrived at the centre of the cemetery where the large cross stands, the ministers take their places as follows: The cross-bearer and acolytes at the right of the faldstool; the altar-boys and clerics near the large table at the left of the faldstool; the chanters at the lectern near the table; the clergy divide into two parties and stand on each side of the faldstool; the bishop sits on the faldstool with his back towards the large wooden cross, having at his right the deacon and at his left the subdeacon. The bishop or a priest now preaches a sermon on the sacredness of a Catholic cemetery. In the meantime an altar-boy or cleric inserts the fifteen candles into the stakes at the foot of the five crosses, three in each stake.

13. Immediately after the sermon a cleric lights the above-mentioned fifteen candles. The bishop hands the crosier to the crosier-bearer, and the deacon removes the bishop's mitre. The bishop then rises and having turned towards the cross recites the following prayer from the *Pontificale*, held open before him by the book-bearer.[1]

Orémus.

Omnípotens Deus, qui es custos animárum, et tutéla salútis, et fides credéntium, réspice propítius ad nostræ servitútis offícium; ut ad intróitum nostrum purgétur, bene✠dicátur, sancti✠ficétur, et conse✠crétur hoc cœmetérium, ut humána córpora hic post vitæ cursum quiescéntia, in magno judícii die simul cum felícibus animábus mereántur

[1] As often as the bishop recites prayers from the *Pontificale*, held open before him, the candle-bearer holds the candlestick, standing at the side of the book-bearer.

adipísci vitæ perénnis gáudia. Per Christum Dóminum nostrum.

R. Amen.

14. At the end of this prayer the cushion is placed before the faldstool, the deacon puts the mitre on the bishop, and the latter kneels on the cushion. All, except the cross-bearer and acolytes, kneel and the chanters sing the Litany,[1] to which the clergy respond. The invocations in the Litany are *not* repeated, as on Holy Saturday. After the words *Ut omnibus fidelibus defunctis requiem æternam donare digneris: Te rogamus audi nos*, the bishop only rises, receives the crosier, and says, making the sign of the cross, when indicated in the text, towards the large wooden cross:

V. Ut hoc cœmetérium purgáre, et bene✠dícere dignéris.

R. Te rogámus, audi nos.

V. Ut hoc cœmetérium purgáre, bene✠dícere, et sancti✠ficáre dignéris.

R. Te rogámus, audi nos.

V. Ut hoc cœmetérium purgáre, bene✠dícere, sancti✠ficáre, et conse✠cráre dignéris.

R. Te rogámus, audi nos.

After the third petition he gives the crosier to the crosier-bearer and kneels until the last *Kyrie eleison* after the *Agnus Dei* has been sung. He then rises and turns, having his back to the cross, after which the cushion is removed. All rise with the bishop.

§ 2. *Blessing of the Water.*

15. The bishop now receives the crosier, and, with the deacon, subdeacon, book, candle, mitre and crosier bearers, goes to the table on which is prepared the

[1] See Appendix I, A.

large vessel containing water, which he blesses according to the rites and ceremonies described in Chap. I, Laying of the Corner-stone of a Church, Nos. 14 to 20.

16. After the prayer *Deus invictæ*, etc., the deacon puts the mitre on the bishop, who then receives the crosier. The cleric who has charge of the holy-water vase transfers, with a pitcher or ladle, a quantity of blessed water to the vase which he carries and, taking the sprinkle, goes to the right of the deacon. The thurifer puts live coals into the censer.

17. When everything is ready, the procession moves to cross[1] No. 2 in the following order:

1° Thurifer;
2° Cross-bearer and acolytes;
3° Bishop, between the deacon and subdeacon, and the holy-water bearer at the deacon's right;
4° Mitre and crosier bearers;
5° Book and candle bearers.

§ 3. *Sprinkling of the Cemetery near the Walls.*

18. Having arrived at the cross, the bishop hands the crosier to the crosier-bearer, the deacon removes the bishop's mitre, and the latter intones the antiphon *Asperges me* (these two words only), which the chanters, beginning at the words *Domine hyssopo*, continue to the end, after which they recite or sing the psalm *Miserere*.

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Psalmus 50.

Miserére mei, Deus: * secúndum magnam misericórdiam tuam.	**Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.**

[1] See cut, No. 7, *a*.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi et malum coram te feci: * ut justificéris in sermónibus tuis et vincas, cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confirma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam, si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri. Sicut erat.

Ant. Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

19. When the bishop has intoned the antiphon *Asperges me*, the deacon puts the mitre on him and the bishop receives the crosier. The deacon now hands the sprinkle to the bishop, who, accompanied by the

deacon, subdeacon and holy-water bearer sprinkles the whole cemetery. He begins at the right side of the cross (*his left*) and follows the wall or fence until he arrives at the starting-point. He sprinkles the holy water not in the form of a cross, but at his right and left alternately, and during the sprinkling he says nothing. The cross bearer, acolytes, thurifer, and mitre, crosier, book and candle bearers remain standing near the cross.

20. Having returned to this cross, he gives the sprinkle to the deacon, who hands it to the holy-water bearer. When the chanters have repeated the antiphon after the psalm, the bishop gives the crosier to the crosier-bearer, and the deacon removes the mitre. The bishop, then, turned towards the cross, recites the following prayer:

Orémus.

Deus, qui es totíus orbis cónditor, et humáni géneris redémptor, cunctarúmque creaturárum visibílium, et invisibílium perféctus dispósitor, te súpplici voce ac puro corde expóscimus, ut hoc cœmetérium sive polyándrum, in quo famulórum famularúmque tuárum córpora quiéscere debent post currícula hujus vitæ labéntia, pur✠gáre, bene✠dícere, et sancti✠ficáre dignéris; quique remissiónem ómnium peccatórum per tuam magnam misericórdiam in te confidéntibus præstitísti, corpóribus quoque eórum in hoc cœmetério quiescéntibus, et tubam primi Archángeli hic exspectántibus consolatiónem perpétuam lárgiter impertíre. Per Christum Dóminum nostrum.

R. Amen.

21. After this prayer incense is put into the censer in the usual manner; the thurifer holds the censer, the deacon offers the boat to the bishop, saying *Benedicite, Reverendissime Pater* and the bishop blesses it, saying as usual *Ab illo benedicaris*, etc. The deacon then hands the censer to the bishop, who bows to the cross

(the deacon and subdeacon genuflect at the same time), and incenses the cross with three double swings. After the incensation the bishop bows again to the cross (the ministers genuflect) and gives the censer to the deacon, who hands it to the thurifer. The master of ceremonies then takes one of the candles from the stake (candlestick) at the foot of the cross and hands it to the deacon, who gives it to the bishop. The bishop places it in the sconce or on the pointed spike at the top of the upright beam of the cross for which purpose, if necessary, the master of ceremonies puts the step-ladder or stool before the cross. In the same manner he places the second candle in the sconce or on the pointed spike attached to the right arm of the cross and afterwards the third candle on the left arm of the cross.

§ 4. *Sprinkling of the Cemetery between the Second and the Third Cross.*[1]

22. The chanters then sing the two following psalms.

Psalmus 6.

Dómine, ne in furóre tuo árguas me: * neque in ira tua corrípias me.

Miserére mei Dómine, quóniam infírmus sum: * sana me Dómine quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu Dómine úsquequo?

Convértere Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum: * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus meus: * inveterávi inter omnes inimícos meos.

Discédite a me omnes qui operámini iniquitátem: * quóniam exaudívit Dóminus vocem fletus mei.

Exaudívit Dóminus depre-

[1] See cut, No. 7, *a*.

catiónem meam: * Dóminus oratiónem meam suscépit.

Erubéscant, et conturbéntur veheménter omnes inimíci mei: * convertántur, et erubéscant valde velóciter.

(*The* Gloria Patri *is omitted.*)

Psalmus 31.

Beáti quorum remíssæ sunt iniquitátes: * et quorum tecta sunt peccáta.

Beátus vir, cui non imputávit Dóminus peccátum, * nec est in spíritu ejus dolus.

Quóniam tácui, inveteravérunt ossa mea, * dum clamárem tota die.

Quóniam die ac nocte graváta est super me manus tua: * convérsus sum in ærúmna mea, dum confígitur spina.

Delíctum meum cógnitum tibi feci: * et injustítiam meam non abscóndi.

Dixi: Confitébor advérsum me injustítiam meam Dómino: * et tu remisísti impietátem peccáti mei.

Pro hac orábit ad te omnis sanctus, * in témpore opportúno.

Verúmtamen in dilúvio aquárum multárum, * ad eum non approximábunt.

Tu es refúgium meum a tribulatióne, quæ circúmdedit me: * exsultátio mea, érue me a circumdántibus me.

Intelléctum tibi dabo, et ínstruam te in via hac, qua gradiéris: * firmábo super te óculos meos.

Nolíte fíeri sicut equus et mulus; * quibus non est intelléctus.

In camo et freno maxíllas eórum constrínge, * qui non appróximant ad te.

Multa flagélla peccatóris, * sperántem autem in Dómino misericórdia circúmdabit.

Lætámini in Dómino et exsultáte justi: * et gloriámini omnes recti corde.

(*The* Gloria Patri *is omitted.*)

23. As soon as the chanters begin the psalm *Domine ne in furore* the deacon puts the mitre on the bishop, who also receives the crosier. The deacon then hands

the sprinkle to the bishop and the procession moves to cross No. 3 in the order described above (No. 17). During the procession the bishop recites alternately with his assistants the psalms *Domine ne in furore* and *Beati quorum remissæ*, and sprinkles the ground on his right and left as he moves along.

24. Having arrived at the cross, he hands the sprinkle to the deacon, who gives it to the holy-water bearer. When the chanters have finished the psalms, he gives the crosier to the crosier-bearer and his mitre is removed by the deacon. The bishop then recites the following prayer:

Orémus.

Dómine sancte, Pater omnípotens, ætérne Deus, trina Majéstas, et una Déitas, Pater, et Fílius, et Spíritus sanctus, justítiæ auctor, véniæ largítor, bonórum dator, sanctitátis orígo, charísmatum distribútor, omniúmque ad te veniéntium pius recéptor: præsta propítius, ut hoc cœmetérium, in honórem nóminis tui compósitum, bene✠díci, et sancti✠ficári concédas; qui beáto Abrahæ Patriárchæ fámulo tuo terram, a fíliis Hebron comparátam, in sepultúram benedixísti; et qui pópulo Israelítico promissiónis tellúrem in ævo durántem concessísti, famulórum famularúmque tuárum corpóribus in hoc cœmetérium intrántibus quiétis sedem, et ab omni incursióne malórum spirítuum tutélam benígnus largítor tríbuas; ut post animárum, corporúmque resurrectiónem coadunátam, te donánte atque concedénte, beatitúdinem sempitérnam percípere mereántur, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

After this prayer incense is put into the censer, the cross is incensed and the three candles are fastened to this cross in the manner described above (No. 21).

§ 5. *Sprinkling of the Cemetery between the Third and the Fourth Cross.*

25. The chanters then sing the following psalm.

Psalmus 37.

Dómine, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Quóniam sagíttæ tuæ infíxæ sunt mihi: * et confirmásti super me manum tuam.

Non est sánitas in carne mea a fácie iræ tuæ: * non est pax óssibus meis a fácie peccatórum meórum.

Quóniam iniquitátes meæ supergréssæ sunt caput meum: * et sicut onus grave gravátæ sunt super me.

Putruérunt, et corrúptæ sunt cicatríces meæ: * a fácie insipiéntiæ meæ.

Miser factus sum, et curvátus sum usque in finem: * tota die contristátus ingrediébar.

Quóniam lumbi mei impléti sunt illusiónibus: * et non est sánitas in carne mea.

Afflíctus sum, et humiliátus sum nimis: * rugiébam a gémitu cordis mei.

Dómine, ante te omne desidérium meum: * et gémitus meus a te non est abscónditus.

Cor meum conturbátum est, derelíquit me virtus mea: * et lumen oculórum meórum, et ipsum non est mecum.

Amíci mei, et próximi mei * advérsum me appropinquavérunt, et stetérunt.

Et qui juxta me erant, de longe stetérunt: * et vim faciébant qui quærébant ánimam meam.

Et qui inquirébant mala mihi, locúti sunt vanitátes: * et dolos tota die meditabántur.

Ego autem tamquam surdus non audiébam: * et sicut mutus non apériens os suum.

Et factus sum sicut homo non áudiens: * et non habens in ore suo redargutiónes.

Quóniam in te Dómine sperávi: * tu exáudies me Dómine Deus meus.

Quia dixi: Nequándo supergáudeant mihi inimíci mei: * et dum commovéntur pedes mei, super me magna locúti sunt.

Quóniam ego in flagélla

parátus sum: * et dolor meus in conspéctu meo semper.

Quóniam iniquitátem meam annuntiábo: * et cogitábo pro peccáto meo.

Inimíci autem mei vivunt, et confirmáti sunt super me: * et multiplicáti sunt qui odérunt me iníque.

Qui retríbuunt mala pro bonis, detrahébant mihi: * quóniam sequébar bonitátem.

Ne derelínquas me Dómine Deus meus: * ne discésseris a me.

Inténde in adjutórium meum, * Dómine Deus salútis meæ.

(*The* Gloria Patri *is omitted.*)

26. As soon as the chanters begin the psalm *Domine ne in furore* the deacon puts the mitre on the bishop, who also receives the crosier. The deacon then hands the sprinkle to the bishop, and the procession moves to cross No. 4 in the order described above (No. 17). On his way thither the bishop recites with his assistants the psalm *Domine ne in furore* and sprinkles the ground as he moves along. Having arrived at the cross, he hands the sprinkle to the deacon, who gives it to the holy-water bearer. When the chanters have finished the psalm, he gives the crosier to the crosier-bearer and his mitre is removed by the deacon. The bishop then recites the following prayer:

Orémus.

Dómine Deus, pastor ætérnæ glóriæ, lux et honor sapiéntiæ, custos et vigor prudéntiæ, salus ægrotántium, valetúdo poténtium, mœstórum solámen, vita justórum, glória humílium; te súpplices flagitámus, ut hoc servórum tuórum cœmetérium ab omni spurcítiæ inquinaménto et immundórum spirítuum insídiis custodíre, mundáre, et bene✠dícere dignéris, atque corpóribus humánis in hunc locum adveniéntibus sinceritátem perpétuam tribúere non désinas, ut quicúmque Baptísmi Sacraméntum percéperint, et in fide Cathólica usque ad vitæ términum perseveránte fúerint, atque decúrso hujus ævi término, córpora sua in hoc

cœmetério requiéi commendáverint, angélicis tubis concrepántibus, ánimæ simul cum corpóribus præmia cœléstium gaudiórum percípiant sempitérna. Per Christum Dóminum nostrum.

R. Amen.

After this prayer incense is put into the censer, the cross is incensed, and the three candles are fastened to the cross in the manner described above (No. 21).

§ 6. *Sprinkling of the Cemetery between the Fourth and the Fifth Cross.*

27. The chanters then sing the following psalm.

Psalmus 101.

Dómine exáudi oratiónem meam: * et clamor meus ad te véniat.

Non avértas fáciem tuam a me: * in quacúmque die tríbulor, inclína ad me aurem tuam.

In quacúmque die invocávero te: * velóciter exáudi me.

Quia defecérunt sicut fumus dies mei: * et ossa mea sicut crémium aruérunt.

Percússus sum ut fœnum, et áruit cor meum: * quia oblítus sum comédere panem meum.

A voce gémitus mei: * adhæsit os meum carni meæ.

Similis factus sum pellicáno solitúdinis: * factus sum sicut nyctícorax in domicílio.

Vigilávi: * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mihi inimíci mei: * et qui laudábant me, advérsum me jurábant.

Quia cínerem tamquam panem manducábam: * et potum meum cum fletu miscébam.

A fácie iræ et indignatiónis tuæ: * quia élevans allisísti me.

Dies mei sicut umbra declinavérunt: * et ego sicut fœnum árui.

Tu autem Dómine in ætérnum pérmanes: * et memoriále tuum in generatiónem et generatiónem.

Tu exsúrgens miseréberis Sion: * quia tempus miseréndi ejus, quia venit tempus.

Quóniam placuérunt servis

tuis lápides ejus: * et terræ ejus miserebúntur.

Et timébunt Gentes nomen tuum Dómine: * et omnes reges terræ glóriam tuam.

Quia ædificávit Dóminus Sion: * et vidébitur in glória sua.

Respéxit in oratiónem humílium: * et non sprevit precem eórum.

Scribántur hæc in generatióne áltera: * et pópulus, qui creábitur, laudábit Dóminum.

Quia prospéxit de excélso sancto suo: * Dóminus de cœlo in terram aspéxit.

Ut audíret gémitus compeditórum; * ut sólveret fílios interemptórum.

Ut annúntient in Sion nomen Dómini: * et laudem ejus in Jerúsalem.

In conveniéndo pópulos in unum: * et reges ut sérviant Dómino.

Respóndit ei in via virtútis suæ: * Paucitátem diérum meórum núntia mihi.

Ne révoces me in dimídio diérum meórum; * in generatiónem et generatiónem anni tui.

Inítio tu Dómine terram fundásti: * et ópera mánuum tuárum sunt cœli.

Ipsi períbunt, tu autem pérmanes: * et omnes sicut vestiméntum veteráscent.

Et sicut opertórium mutábis eos, et mutabúntur; * tu autem idem ipse es, et anni tui non defícient.

Fílii servórum tuórum habitábunt: * et semen eórum in sæculum dirigétur.

(*The* Gloria Patri *is omitted.*)

28. As soon as the chanters begin the psalm *Domine exaudi*, the deacon puts the mitre on the bishop, who also receives the crosier. The deacon then hands the sprinkle to the bishop, and the procession moves to cross No. 5 in the order described above (No. 17). On his way thither the bishop recites with his assistants the psalm *Domine exaudi*, and sprinkles the ground as he moves along. Having arrived at the cross, he hands the sprinkle to the deacon, who gives it to the holy-water bearer. When the chanters have finished the psalm, he gives the crosier to the crosier-bearer and his

mitre is removed by the deacon. The bishop then recites the following prayer:

Orémus.

Dómine Jesu Christe, qui corpus humánum de terra pro angélica reparatióne formásti, et in te pro redemptióne assumpsísti, in terram pro conditióne carnis resólvis, et de terra pro immortalitáte resuscitábis: hanc terram, quæsumus, ad usum sepultúræ de benedictióne tui sepúlti córporis conse✠cráre dignáre; et in Baptísmate tibi consepúltos, in natúra carnis hic consepeliéndos, sub spe tuæ resurrectiónis in tuæ redemptiónis misericórdia requiéscere concéde: Qui ventúrus es judicáre vivos, et mórtuos, et sæculum per ignem.

R. Amen.

After this prayer incense is put into the censer, the cross is incensed and the three candles are fastened to the cross in the manner described above (No. 21).

§ 7. *Sprinkling of the Cemetery between the Fifth and the First Cross*

29. The chanters then sing the following psalms.

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam.

Fiant aures tuæ intendéntes * in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, * speret Israël in Dómino.

Quia apud Dóminum misericórdia! * et copiósa apud eum redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

(*The* Gloria Patri *is omitted.*)

Psalmus 142.

Dómine exáudi oratiónem meam: áuribus pércipe obsecratiónem meam in veritáte tua: * exáudi me in tua justítia.

Et non intres in judícium cum servo tuo: * quia non justificábitur in conspéctu tuo omnis vivens.

Quia persecútus est inimícus ánimam meam: * humiliávit in terra vitam meam.

Collocávit me in obscúris sicut mórtuos sæculi: * et anxiátus est super me spíritus meus, in me turbátum est cor meum.

Memor fui diérum antiquórum, meditátus sum in ómnibus opéribus tuis: * in factis mánuum tuárum meditábar.

Expándi manus meas ad te: * ánima mea sicut terra sine aqua tibi:

Velóciter exáudi me Dómine: * defécit spíritus meus.

Non avértas fáciem tuam a me: * et símilis ero descendéntibus in lacum.

Audítam fac mihi mane misericórdiam tuam: * quia in te sperávi.

Notam fac mihi viam in qua ámbulem: * quia ad te levávi ánimam meam.

Eripe me de inimícis meis Dómine, ad te confúgi: * doce me fácere voluntátem tuam, quia Deus meus es tu.

Spíritus tuus bonus dedúcet me in terram rectam: * propter nomen tuum Dómine vivificábis me, in æquitáte tua.

Edúces de tribulatióne ánimam meam: * et in misericórdia tua dispérdes inimícos meos.

Et perdes omnes, qui tríbulant ánimam meam: * quóniam ego servus tuus sum.

(*The* Gloria Patri *is omitted.*)

30. As soon as the chanters begin the psalm *De Profundis*, the deacon puts the mitre on the bishop, who also receives the crosier. The deacon then hands the sprinkle to the bishop, and the procession moves to the main cross No. 1, situated in the middle of the cemetery, in the order prescribed above (No. 17). On his way thither

the bishop recites with his assistants the psalms *De profundis* and *Domine exaudi*, and sprinkles the ground as he moves along. Having arrived at the cross, he gives the sprinkle to the deacon, who hands it to the holy-water bearer. When the chanters have finished the psalm *Domine exaudi*, he gives the crosier to the crosier-bearer and his mitre is removed by the deacon. The bishop then turns to the cross and recites the following prayer:

Orémus.

Adésto, quæsumus Dómine Deus, obséquiis nostris, in nómine tuo hunc locum visitántibus, et nostræ fragilitátis ministério; et sicut benedixísti per manus servórum tuórum Abrahæ, Isaac et Jacob terram sepultúræ suæ peregrinatiónis, ita, quæsumus, Dómine, bene✠dícere, sancti✠ficáre, et conse✠cráre dignéris hoc cœmetérium prétio unigéniti Fílii tui Dómini nostri Jesu Christi Sánguinis typice comparátum, ad nostræ peregrinatiónis córpora quiescénda, donec per eúmdem Dóminum nostrum Jesum Christum de púlvere ad glóriam dones resurgénda: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus.

31. When he has recited the words *In unitate Spiritus sancte Deus*, at the end of the prayer he holds his hands extended on his breast and recites in a clear tone of voice (or sings *tono feriali*) the following Preface:

Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.
Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater

omnípotens, ætérne Deus: per Christum Dóminum nostrum. Qui est dies ætérnus, lux indefíciens, cláritas sempitérna. Qui sic sequáces suos in lucem præcipit ambuláre, ut noctis ætérnæ váleant calíginem evádere, et ad lucis pátriam felíciter pervenire. Qui per human tátem assúmptam Lázarum flevit, per divinitátis poténtiam vitæ réddidit, atque humánum genus, quadrífida peccatórum mole óbrutum, ad vitam redúxit. Per quem te Dómine supplíciter deprecámur, ut qui in hoc sepeliéntur polyándro, in novíssimo, cum tubæ perstrepúerint Angelórum, a peccatórum néxibus absolúti, et ætérnæ felicitáti rédditi, et Sanctórum cœtibus connumeráti, te, qui es vita ætérna, benígnum et misericórdem invéniant, ut te auctórem vitæ exsultántes cum ómnibus Sanctis colláudent.

Having said *Cum omnibus Sanctis collaudent*, he says in a *low* tone of voice, loud enough however to be heard by those standing by, the following:

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

At the end of this Preface incense is put into the censer, the cross is incensed, and the three candles are fastened to the cross in the manner described above (No. 21).

32. After the bishop has fastened the last candle, standing turned to the cross, he says:

Orémus.

Then the deacon adds:

Flectámus génua.

To which the subdeacon subjoins:

Leváte.

When the deacon says *Flectamus genua* all, except the bishop, cross-bearer and acolytes, genuflect on one knee,

and when the subdeacon says *Levate* all rise. Then the bishop says the following prayer:

Dómine sancte, Pater omnípotens, ætérne Deus, locórum ómnium sanctificátor, et in mélius reformátor, a quo et per quem omnis benedíctio de cœlis descéndit in terras; bene✠dícere dignáre locum istum, ut sit polyándrum seu cœmetérium, dulcis réquies et pausátio mortuórum; quorum ánimæ, quarum córpora hic sepúlta, vel sepeliénda sunt, jucunditátis tuæ dulcédine potiántur; sintque ínterim in supérna Jerúsalem gaudéntes et lætántes, donec in magno judícii die de sepúlchris própria córpora recípiant, et sic veniénti Dómino ad judicándum óbviam cum fructu bonæ operatiónis occúrrant. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

§ 8. *Episcopal Blessing.*

33. After this prayer the bishop gives the solemn blessing (and, if he be the Ordinary, he may grant an Indulgence) in the following manner.

Having received the mitre, he makes a small sign of the cross with the thumb of his right hand on his breast and says:

V. Sit nomen Dómini benedíctum.
R. Ex hoc nunc et usque in sæculum.

Then, making the large sign of the cross on himself, he adds:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.

Then, raising his eyes and hands and immediately joining the latter at his breast, he bows to the cross and subjoins:

V. Benedícat vos Omnípotens Deus.

He now receives the crosier, which he holds in his left hand, and with his right makes the sign of the cross three times over all those present, who kneel, saying:

Pa✠ter, et Fí✠lius, et Spíritus ✠ sanctus.

At the word *Pater* he makes the sign of the cross over all towards his left, at *Filius* in the middle, and at *Spiritus sanctus* towards his right.

R. Amen.

If the officiant be an archbishop, the cross-bearer takes his place before the archbishop and, kneeling, holds the figure of the cross turned towards the archbishop. The mitre is not put on the archbishop before the blessing is given. The archbishop, after the *Benedicat vos Omnipotens Deus*, bows to the cross held before him by the cross-bearer, then takes the crosier in his left hand and without mitre, gives the blessing.

After the blessing the bishop sits on the faldstool, and if the officiant be an archbishop the deacon puts on him the mitre. The deacon then in a loud tone of voice publishes the indulgence granted by the Ordinary, as follows:

Reverendíssimus in Christo Pater et Dóminus, Dóminus, N.[1] Dei, et Apostólicæ Sedis grátia hujus sanctæ Ecclésiæ N.[2] Epíscopus (*Archiepíscopus*) dat et concédit ómnibus hic præséntibus quadragínta dies[3] de vera Indulgéntia in forma Ecclésiæ consuéta. Rogáte Deum pro felíci statu Sanctíssimi Dómini Nostri N. (*Pii*) divína Providéntia Papæ N. (*Décimi*), Dominatiónis suæ Reverendíssimæ et Sanctæ Matris Ecclésiæ.

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[1] Here the baptismal name of the Ordinary is inserted.

[2] Here the name of the diocese is inserted.

[3] An archbishop may grant an Indulgence of one hundred days, and a bishop one of fifty days, in their dioceses.—S. C. Indulg., Aug. 28, 1903.

Although it is not obligatory, it is, however, advisable to publish the Indulgence in the vernacular, as follows:

"The Right Reverend (*Most Reverend*) N., by the grace of God and the favor of the Apostolic See, Bishop (*Archbishop*) of this holy church of N. grants to all the faithful here present an Indulgence of forty days in the usual form of the Church. You will, therefore, pray to God for the welfare of our Most Holy Father N. (*Pius the Tenth*) by divine Providence Pope, for his Lordship (*his Grace*) the Right Reverend Bishop (*Most Reverend Archbishop*), and for our holy Mother the Church." [1]

After the blessing all bow to the cross and return, in the order in which they came to the cemetery, to the place where they vested, and divest in the manner described above.

The candles which were fastened to the crosses are allowed to burn until they are consumed.

§ 9. *Mass.*

34. If there be a blessed chapel or church in the cemetery, all repair to it and the bishop celebrates Mass. This Mass may be celebrated by a priest, but then it should be a Solemn Mass.[2] If the bishop assists at this Mass, the Indulgence, instead of being published in the cemetery,[3] is published after the blessing at the end of Mass.[4] If there be no chapel or church in the cemetery, the

[1] If the officiant be a cardinal the form will be:

'Eminentissimus ac Reverendissimus in Christo Pater et Dóminus, Dóminus N. tituli sancti N. sanctæ Romanæ Ecclesiæ Présbyter Cardinalis N., Dei et Apóstólicæ Sedis grátia hujus sanctæ Ecclésiæ N. Episcopus (*Archiepíscopus*) dat et concédit ómnibus hic præséntibus centum dies," etc.

Cardinals may grant an Indulgence of two hundred days in their Titular Churches and in their dioceses.—*Ibidem.*

[2] *Pontificale Romanum*, h.l.

[3] See No. 33.

[4] Martinucci, Lib. VII, cap. XXII, n. 34.

Mass is celebrated in the nearest church. There is no special Mass for this occasion, but the Mass *officio conformis* is taken and the following Collect, Secret and Postcommunion are added to those of the Mass *sub una conclusione:*

Oratio.

Deus, cujus miseratióne ánimæ fidélium requiéscunt, huic cœmetério, quæsumus Dómine, Angelum tuum sanctum députa custódem: et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum; ut in te semper cum Sanctis tuis sine fine læténtur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Secreta.

Múnera Dómine obláta sanctífica, et qui te ipsum in sepúlchro poni voluísti, et exémplum resurgéndi fidélibus tuis largíri dignátus es: da quæsumus, fidélium tuórum animábus hic in te quiescéntibus, véniam peccatórum; ut hæc salutáris hóstia sit remédium et réquies animárum eórum, et córporum: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Postcommunio.

Munéribus sacris satiáti quæsumus, Dómine Deus noster, ut plebs tua, quæ in futúro a morte córporis resurrectúra créditur, te miseránte, a morte ánimæ resúrgere mereátur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Section III. Blessing by a Delegated Priest.

A. PREPARATIONS.[1]

35. § 1. *In the Cemetery:*

(*a*) The day before the blessing a large wooden cross,[2] without the figure of Christ, is planted in the soil in the centre of the cemetery. This is done without any ceremony. It may be placed in a foundation of stone, brick or cement, not exposed, but covered with soil. At the top of the upright piece and at each extremity of the cross-bar there should be a pointed spike (or a sconce), on which the candles are put during the ceremony. The cross should be about six feet high above the ground.

(*b*) In front of the cross, about one foot away from it, a stake having three receptacles for candles, is set in the ground. For the sake of convenience a stake may be driven into the ground and a cross-piece attached to it in the shape of the letter T, and three holes are drilled into the top of this cross-piece or three little sconces attached to it, into which three candles are inserted.[3]

(*c*) Before the cross a carpet is spread on which the officiant kneels during the Litany.

(*d*) At the right side of the cross a lectern on which is placed a large Ritual.[4]

(*e*) A step-ladder or stool for the use of the officiant when he puts the candles on the pointed spikes or into the sconces.

(*f*) Near the cross there should be a table covered with a white cloth on which the following articles are prepared:

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[1] See above, Nos. 1 to 7.

[2] Only *one* cross is erected when a priest blesses the cemetery.

[3] A three-branched candlestick may be used.

[4] If the chanters are supplied with small Rituals or copies of this Manual, this lectern will not be necessary.

1° Large vessel containing holy water;

2° Censer and boat containing incense;

3° Roman Ritual (or this Manual) for the use of the officiant;

4° A chafing-dish, with live coals and tongs.

§ 2. *In the Sacristy:*[1]

(*a*) Amice, alb, cincture, white stole and cope for the celebrant;

(*b*) Surplices for the assistants and visiting clergy;

(*c*) Holy-water vase and sprinkle;[2]

(*d*) Processional cross and two candlesticks with candles for the acolytes;

36. The ministers necessary for the ceremony are:

(*a*) Two assistants, priests or clerics, vested in surplices;[3]

(*b*) Six or eight chanters;

(*c*) Cross-bearer;

(*d*) Two acolytes;

(*e*) Holy-water bearer;

(*f*) Thurifer;

(*g*) Master of ceremonies.[4]

B. FUNCTION.

§ 1. *From the Beginning to the Sprinkling of the Cemetery.*

37. At the appointed hour all repair to the sacristy or other place where the surplices and vestments are prepared. The altar-boys, clerics, chanters, visiting priests and the two assistants of the officiant put on their sur-

[1] If the church is near the cemetery, otherwise in a room of a house in the vicinity, or on a table in the cemetery.

[2] *Ex hyssopo.*—Martinucci, Lib. IV, cap. XVI, n. 5.

[3] The Ritual makes no mention of a deacon and subdeacon at this ceremony.

[4] No definite place can be assigned in this function for the master of ceremonies Regularly he should be near the officiant, and superintend the whole service.

plices. The officiant, with the aid of his assistants, puts on the amice, alb, cincture, stole and cope. The clergy will also wear their birettas. The acolytes light their candles.

38. At a signal given by the master of ceremonies all go to the wooden cross in the cemetery in the following order:

(*a*) Holy-water bearer carrying vase and sprinkle;

(*b*) Cross-bearer carrying cross and acolytes carrying candlesticks;

(*c*) Altar-boys and clerics, two by two, the thurifer and book-bearer walking last;

(*d*) Chanters, two by two; [1]

(*e*) Visiting clergy, two by two;

(*f*) Officiant, between his two assistants, the *first* being at his right, the *second* at his left, who hold the borders of the cope.

39. Having arrived at the cross, the cross-bearer and acolytes stand at the right of it; the chanters near the cross-bearer; the altar-boys, clerics and visiting clergy divide into two parties and form lines beginning at the cross and uniting behind the officiant; the officiant with his assistants stands on the carpet spread before the cross, having his back turned towards the entrance of the cemetery; the holy-water bearer takes his place at the right of the first assistant. All doff their birettas, the officiant gives his biretta to the first assistant,[2] and the master of ceremonies places the birettas of the officiant and of his assistants on the table. Then all bow to the cross. The master of ceremonies or one of the altar-boys lights the three candles fastened to the stake at the foot

[1] If they are not vested in surplices, they precede the holy-water bearer.

[2] When receiving anything from the officiant or handing him anything, the customary kisses are observed.

of the cross. The book-bearer takes the Ritual and stands near the celebrant.

40. The officiant now recites from the Ritual, held open before him by the book-bearer, the following prayer:

Orémus.

Omnípotens Deus, qui es custos animárum, et tutéla salútis, fides credéntium: réspice propítius ad nostræ servitútis offícium, et ad intróitum nostrum purgétur, bene✠dicátur, et sancti✠ficétur hoc Cœmetérium; ut humána córpora hic post vitæ cursum quiescéntia, in magno judícii die simul cum felícibus animábus mereántur adipísci vitæ perénnis gáudia. Per Christum Dóminum nostrum.

R. Amen.

41. After this prayer all kneel and two chanters sing the Litany,[1] to which the clergy respond. The invocations in the Litany are *not* repeated as on Holy Saturday.

After the words *Ut omnibus fidelibus defunctis requiem æternam donare digneris: Te rogamus audi nos,* the officiant only rises, and says, making the sign of the cross indicated in the text towards the wooden cross:

Ut hoc Cœmetérium purgáre, et bene✠dícere dignéris.

R. Te rogámus, audi nos,

after which he kneels until the last *Kyrie eleison* after the *Agnus Dei* has been sung. Then all rise.

§ 2. *Sprinkling of the Cemetery.*

42. The first assistant now hands the sprinkle to the officiant, who intones the antiphon *Asperges me* (these two words only). The chanters take up the antiphon at the words *Domine hyssopo* and continue it to the end, after which they sing the psalm *Miserere.*

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

[1] See Appendix I, A.

Psalmus 50.

Miserére mei, Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta, et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri. Sicut erat.

Ant. **Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

43. As soon as the officiant has intoned the *Asperges me*, he sprinkles the large wooden cross: 1° in the middle, 2° at his left, 3° at his right. Then, accompanied by his assistants and the holy-water bearer,[1] he sprinkles the cemetery with holy water. He begins at the right of the cross (*his left*) and traverses the whole cemetery, sprinkling it at his right and left, saying nothing.[2] During the sprinkling of the cemetery the thurifer puts a few live coals into the censer.

44. Having sprinkled the whole cemetery, the officiant returns to his place before the large wooden cross and stands there facing the cross. When the chanters have finished the psalm *Miserere* and repeated the antiphon *Asperges me*, etc., the officiant recites the following prayer:

Orémus.

Deus, qui es totíus orbis cónditor, et humáni géneris redémptor, cunctarúmque creaturárum visibílium et invisibílium perféctus dispósitor: te súpplici voce, ac puro corde expóscimus; ut hoc Cœmetérium, in quo famulórum, famularúmque tuárum córpora quiéscere debent, post currícula hujus vitæ labéntia, pur✠gáre, bene✠dícere, et sancti✠ficáre dignéris: quique remissiónem ómnium peccatórum per tuam magnam misericórdiam in te confidéntibus præstitísti, corpóribus quoque eórum in hoc Cœmetério quiescéntibus, et tubam primi Archángeli expectántibus, consolatiónem perpétuam lárgiter impertíre. Per Christum Dóminum nostrum.

R. Amen.

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[1] All the others remain at their places.

[2] If during the sprinkling the holy-water vase becomes empty, the holy-water bearer refills it at the table from the large vessel.

45. After this prayer the officiant takes one of the candles from the stake at the foot of the cross and puts it on the pointed spike (or inserts it into the sconce) situated on the upright piece of the large wooden cross. Then he takes another candle from the stake and puts it on the pointed spike which is attached to the right extremity (his left side) of the cross-bar of the same cross, and taking the third candle from the stake, he puts it on the pointed spike attached to the left extremity (his right side) of the cross-bar of the same cross. If necessary, he uses the step-ladder or stool for this purpose.

46. He then returns to his place and puts incense into the censer in the usual manner, the thurifer holding the censer. The first assistant holds the boat and hands the spoon to the officiant, saying: *Benedicite, Pater Reverende*, and after having put incense into the censer the officiant blesses it, saying as usual: *Ab illo benedicaris*, etc. He now receives the censer from the first assistant, bows to the cross and incenses the cross with three double swings, after which he and his assistants repeat the reverences to the cross. He then hands the censer to the first assistant, who gives it to the thurifer. The first assistant hands the sprinkle to the officiant, who sprinkles the cross: 1° in the middle, 2° at his left, and 3° at his right, after which he restores the sprinkle to the first assistant, who gives it to the holy-water bearer.

47. After this all bow to the cross and return, in the order in which they came to the cemetery, to the place where they vested, and divest. The candles on the large wooden cross are allowed to burn until they are consumed.

NOTE.—The *Rituale Romanum* does not prescribe the celebration of Mass after this service as the *Pontificale Romanum* does. The Mass of the day, however, may be celebrated, but the special Collect, Secret and Postcommunion (see above, No. 34) are not inserted.

CHAPTER IV.

RECONCILIATION OF A CONSECRATED BUT POLLUTED[1] CHURCH AND ITS CONTIGUOUS CEMETERY.[2]

Section I. Preliminary.

1. The Council of Trent[3] says that Mass may be celebrated in any consecrated or blessed church, provided it has not been desecrated or polluted.

2. Only consecrated and blessed churches and public oratories, and semi-public oratories blessed by the *Ritus benedicendi novam Ecclesiam*, are subject to desecration and pollution.[4] Not so semi-public oratories blessed merely by the *Benedictio loci* or *domus novæ* and private oratories or domestic chapels, because these latter are not considered *loca sacra* in the strict sense of the term.[5]

3. A church is *desecrated*

(*a*) If at one and the same time all the outer walls are destroyed, or, if the greater part of them is demolished,[6] even if the church is afterwards rebuilt with the identical materials.[7]

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[1] We use the word *polluted* instead of *profaned*, which is sometimes selected, but is less expressive.

[2] The ceremonies in this chapter are observed if the church was *consecrated*.

[3] Sess. XXII, *De Observandis et Vitandis in Celebratione Missæ*.

[4] Suarez, *De Eucharistia*, Disp. LXXXI, Sect. 4, n. 6.

[5] S. R. C., May 18, 1883, n. 3574, Dub. IV, Quæst. 5.

[6] Benedict XIV, *Instit. Eccles.* LXVII, 2.

[7] This is at least the case if the church was *consecrated*. If the

(*b*) If an addition is made to its walls in length, breadth or height, which is larger than the original church [1] for *Pars major trahit minorem.*

4. Hence a church is *not* desecrated

(*a*) By the removal of the plaster (*incrustatio, opus tectorium, intonaco, plâtre*) on the inner walls, in part or totally, even at one and the same time.[2]

(*b*) By overlaying all the walls with marble or other precious material (*veneering*);[3] but in such cases in a *consecrated* church the crosses must be again painted on the walls or, if they are of metal, attached to the walls.

(*c*) By the removal of the roof, ceiling or front of the church.[4]

(*d*) By its partial destruction and reconstruction, even if at the end the whole church be renewed.[5]

(*e*) By painting, frescoing or remodeling its interior.

5. By *desecration* a church loses its consecration or blessing, and hence a *desecrated* church has to be again consecrated or blessed, according to the rite found in the *Pontificale* or *Rituale* respectively; but in the cases enumerated above (No. 4) it will be sufficient to sprinkle the new parts with holy water.[6]

It may be noted here that, if a church is desecrated, it does not necessarily follow that its *fixed* altars and contiguous cemetery are also desecrated.[7]

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church was only *blessed*, it is not desecrated by the destruction of the walls, unless the *destructio facta fuerit auctoritate Superioris sine spe rœdificationis* (Appeltern, Vol. I, Pars I, Cap. I, Art. I, Quæst. 9, R. 1), because the *Consecratio adhæret* parietibus *Ecclesiæ, benedictio vero ejus* pavimento.

[1] Santi, *Prælect. Juris Can.*, Vol. III, Tit. XL, 5.

[2] S. R. C., May 19, 1896, n. 3907 ad II.

[3] S. R. C., May 4, 1882, n. 3545.

[4] S. R. C., Feb. 20, 1874, n. 3326 ad I.

[5] S. R. C., Aug. 31, 1872, n. 3269 ad II.

[6] Ferraris, *Bibliotheca* ad verb. *Ecclesia*, Art. IV, n. 21.

[7] Konings, Theol. Mor., n. 1329 *in fine.*

6. A church is *polluted*

(*a*) By the voluntary, gravely culpable and copious shedding of blood from a wound inflicted *in the church*;

(*b*) By voluntary and criminal homicide, which includes also suicide;

(*c*) By certain acts of an immoral nature or indecent character; [1]

(*d*) By the burial of an *excommunicatus vitandus* or of an unbaptized person; not, however, by the burial, with its mother, of an unbaptized infant born of Catholic parents;

(*e*) If soldiers were lodged in it for two days.[2]

In any of these cases the crime must be notorious, *sive facto sive jure*, and it must have been committed in the church proper, not in the adjoining buildings, e.g., sacristy, tower, adjacent rooms, etc.[3]

NOTE.—If in doubt whether the church has been polluted or not, the case must be stated in detail to the Ordinary, whose duty it is to decide the question. Until that time Mass may be celebrated in the church.[4]

7. The effects of *pollution* are

(*a*) That the church is rendered unfit for divine service. Hence it is forbidden to celebrate Mass [5] or perform divine services in it before it has been *reconciled*. If, however, Mass is celebrated in it, it is not to be considered reconciled by that fact.[6]

(*b*) When a church is polluted all the fixed altars and the adjoining graveyard (provided the walls of the church

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[1] See *Theol. Moral.*

[2] *Ad cautelam esse reconciliandam.*—S. R. C., Feb. 27, 1847, n. 2938.

[3] S. Lig., Lib. VI, n. 362, *Addo* 2.

[4] Hartmann, § 239, n. 4.

[5] Mass may be celebrated in it once a week for the consecration of Particles for the sick, if there be no other church in the vicinity in which the Blessed Sacrament can be kept.

[6] S. C. R., Aug. 19, 1634, n. 611 ad II.

abut on the graveyard) are also polluted, and when it is reconciled the altars and the graveyard are also reconciled;[1] but not *vice versa*, i.e., if the cemetery is polluted or reconciled, it does not follow that the church is also polluted or reconciled.[2]

(*c*) As soon as the church has been polluted, it is securely locked, the Blessed Sacrament is removed from it, the altars should be bared, the church should be stripped of all its ornaments, the holy-water stoups are emptied and the bells are not rung until the church has been reconciled.

(*d*) The sacraments of Baptism, Penance, Confirmation and Communion as *viaticum* may, however, be administered in a polluted church.

(*e*) If the church is polluted during the celebration of Mass, and the reconciliation cannot be immediately performed, the celebrant must discontinue Mass, if he has not begun the *Canon*.[3]

8. A polluted church, if it was only *blessed*, can be reconciled by a priest according to the rite prescribed by the Roman Ritual.[4] The priest must be delegated by the Ordinary.[5]

If the church was *consecrated*, it must be reconciled by the Ordinary, or by a bishop with the permission of the Ordinary, or by a priest delegated by the Roman Pontiff,[6]

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[1] Zitelli, *Apparatus*, Lib. II, Cap. III, Art. I, § 3.

[2] Ferraris, *ad v. Ecclesia*, Art. IV, n. 63.

[3] According to the opinion of theologians, on Sundays and holydays, on the day of First Communion, and in case the celebrant has reason to fear bodily injury or other serious injuries if Mass be discontinued, he may finish Mass, even if he has not as yet begun the Canon.—Hartmann, § 239, nn. 2 and 3.

[4] Tit. VIII, Cap. XXVIII.

[5] S. R. C., July 8, 1904. Quarti (Pars III, Tit. IX, § 2) and others formerly held that this delegation was not necessary *ex præcepto*, but only *ex decentia*.

[6] The bishops in the United States have the faculty of delegating a priest for this purpose.—*Facultates, Form I*, 13.

according to the rite prescribed by the *Pontificale Romanum*. If a priest reconciles a consecrated church, he must use water blessed by the bishop for this purpose, unless the latter be too far distant or the see be vacant.[1]

9. This function may take place on any day in the year, but it must be performed in the morning, because Mass is celebrated in the church after its reconciliation.[2]

Section III. Reconciliation.

A. PREPARATIONS.

10. § 1. *Near each altar:*

1° Crucifix;

2° Candlesticks;

3° Altar-linens;

4° All the other ornaments of the altar.

11. § 2. *In the middle of the cemetery:*

1° Faldstool with *white* ornaments on a carpet;

2° On a table covered with a white cloth:

(*a*) Large vessel containing water to be blessed;

(*b*) Small quantity of salt on a dish;

(*c*) Empty ordinary holy-water vase;

(*d*) Sprinkle, "*ex hyssopo*";

(*e*) Pitcher or ladle for transferring the holy water from the large vessel to the ordinary holy-water vase;

(*f*) Towel;

(*g*) *Pontificale Romanum* (*Pars II*);

(*h*) Hand-candlestick.

NOTE.—If the cemetery is not contiguous to the church, these articles are prepared before the main door of the church.

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[1] Ferraris, *ad v. Ecclesia*, Art, IV, nn. 65 to 72. The faculties of the bishops in the United States say, "*Et in casu necessitatis, etiam aqua non benedicta ab Episcopo.*"

[2] *Pontificale Romanum*, h.1

12. § 3. *In the church:*

1° Faldstool with *white* ornaments and a cushion on a carpet before the high altar;

2° Lectern on the gospel side for the chanters;

3° On a table covered with a white cloth, on the epistle side:

(*a*) Large vessel containing water to be blessed;

(*b*) Small quantity of salt on a dish;

(*c*) Some finely sifted ashes on a plate;

(*d*) Cruet of wine;

(*e*) Towel;

(*f*) Empty ordinary holy-water vase;

(*g*) Sprinkle "*ex hyssopo*";

(*h*) Pitcher or ladle for transferring the holy water from the large vessel to the ordinary holy-water vase.

13. § 4. *In the sacristy:*

1° Amice, alb, cincture, *white* stole and cope, morse,[1] mitre (*auriphrygiata*), crosier for the bishop;

2° Two amices, albs and cinctures for the deacon and subdeacon and a *white* stole for the deacon;

3° Surplices for the chanters, clerics and assisting clergy;

4° Processional cross;

5° Two candlesticks for the acolytes;

6° White silk veil for the mitre-bearer;

7° Chair for the use of the bishop;

8° Vestments for the bishop if he will celebrate the Mass,[2] or for the celebrant and the sacred ministers if a solemn high Mass will be celebrated;

9° Everything necessary for the celebration of the Mass.

14. The ministers for the function are:

(*a*) Deacon and subdeacon;

(*b*) Cross-bearer;

(*c*) Two acolytes;

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[1] See Laying of the Corner-stone of a Church, No. 7, *c*, 1°, foot-note.

[2] These vestments may be placed on the credence near the altar.

(*d*) Holy-water bearer;

(*e*) Four chanters;

(*f*) Four altar-boys or clerics for mitre, crosier, book and candle bearers;

(*g*) Several clerics to assist in the ceremony and to give assistance to the sacristan when preparing the altars before the Mass.

B. FUNCTION.

§ 1. *From the Beginning to the Blessing of the Water.*

15. At the appointed hour all repair to the sacristy. The sacred ministers put on their vestments with the assistance of the acolytes; all the others, having donned their surplices, go to the main entrance of the church to receive the bishop, who is vested in rochet and mozzetta, or if he be not the Ordinary in rochet and mantelletta. The bells are not rung, and holy water is not handed to the bishop.

16. The clergy lead the bishop to the sacristy, where the latter takes the seat prepared for him. The deacon stands at the right of the bishop and the subdeacon at his left. The episcopal vestments are distributed to the altar-boys who carry them to the deacon. The bishop puts off his biretta, mozzetta or mantelletta, and is vested by the sacred ministers with the amice, alb, cincture, pectoral cross, stole, cope and morse. The deacon then puts the mitre on the bishop, who also receives the crosier from the crosier-bearer.

17. When the bishop is thus vested, the cross-bearer carrying the processional cross and the acolytes with their candles stand before the bishop. The latter rises and bows to the cross, after which the procession proceeds to the cemetery, or, if the cemetery be not contiguous, to the main entrance of the church, in the following order:

1° Cross-bearer and acolytes;

2° Chanters;

3° Altar-boys and visiting clergy, two by two;

4° Bishop between the sacred ministers, who hold aloft the borders of the bishop's cope;

5° Mitre, crosier, book and candle bearers. The bishop blesses the people as he passes.

18. Having arrived at the faldstool in the cemetery, or at the outside of the main entrance of the church, the cross-bearer and acolytes stand a short distance from the faldstool on the right side, the chanters at the left side, and the altar-boys and clergy in rows around the faldstool. The bishop sits a few minutes on the faldstool, having one of the sacred ministers at either side.

§ 2. *Blessing of the Water.*

19. At a signal given by the master of ceremonies, the bishop rises and goes with his assistants to the table on which the vessel, containing the water that is to be blessed, is prepared. The bishop then blesses the water in the manner described in Chapter I, Laying of the Corner-stone of a Church, Nos. **14** to **20**.

When the water has been blessed the cleric who has charge of the holy-water vase transfers, with a pitcher or ladle, a quantity of blessed water to the vase which he carries, and, taking the sprinkle, goes to the right of the deacon.

§ 3. *Sprinkling of the Exterior of the Church and of the Cemetery.*

20. After the prayer *Deus invictæ*, etc., the bishop intones the antiphon *Asperges me* (these two words only), which the chanters continue from the words *Domine hyssopo*, and to which they add the psalm *Miserere*. After the *Gloria Patri* they repeat the antiphon *Asperges me*.

Ant. Aspérges me, * Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Psalmus 50.

Miserére mei, Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum, Deus, non despícies.

Benígne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri. Sicut erat.

Ant. **Aspérges me, Dómine, hyssópo, et mundábor: lavábis me et super nivem dealbábor.**

21. When the bishop has intoned the antiphon *Asperges me*, the deacon puts on him the mitre and hands him the sprinkle. Preceded by the cross-bearer and acolytes, the bishop, accompanied by the sacred ministers, goes around the outside of the church, beginning at his right (epistle) side, sprinkles the walls of the church and the cemetery (i.e., if the walls of the church abut on the cemetery), especially the polluted spots, and returns to the place from which he started by his left (gospel) side.[1] The holy-water bearer walks at the right of the deacon and the mitre-bearer walks behind the bishop. All the others remain in their places.

22. Having returned to the starting point (the middle of the cemetery or the main door of the church), the bishop gives the sprinkle to the deacon, who hands it to the holy-water bearer. When the chanters have repeated the antiphon *Asperges me*, the deacon removes the bishop's mitre and the latter, facing the church, says the following oration:

Orémus.

Omnípotens, et miséricors Deus, qui sacerdótibus tuis tantam præ céteris grátiam contulísti, ut quidquid in tuo nómine digne perfectéque ab eis ágitur, a te fíeri credátur: quæsumus imménsam cleméntiam tuam; ut quod modo visitatúri sumus, vísites, et quidquid benedictúri sumus, bene ✠dícas; sitque ad nostræ humilitátis intróitum, Sanctórum tuórum méritis, fuga dæmonum, Angeli pacis ingréssus. Per Christum Dóminum nostrum.

R. Amen.

[1] If it is impossible to go around the church, he sprinkles the wall at his right as far as he can, then, passing by the front of the church, he goes to the place at the other side of the church nearest to the point at which he stopped on the right side and begins to sprinkle the walls from that point until he arrives at the main door or the middle of the cemetery.

23. After this prayer the bishop says:

Oremus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.[1]

After which the bishop says:

Aufer a nobis, quæsumus Dómine, cunctas iniquitátes nostras; ut ad loca tuo sancto nómini purificánda puris mereámur méntibus introíre. Per Christum Dóminum nostrum.

R. Amen.

24. If the cemetery is contiguous to the church, the bishop immediately says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop says:

Dómine pie, qui agrum fíguli prétio sánguinis tui in sepultúram peregrinórum comparári voluísti; quæsumus dignánter reminíscere clementíssimi hujus mystérii tui. Tu es enim Dómine fígulus noster, tu quiétis nostræ ager, tu agri hujus es prétium, tu dedísti étiam et suscepísti, tu de prétio et in prétio tui vivífici Sánguinis nos requiéscere donásti; tu ergo Dómine, qui es offensionis nostræ clementíssimus indúltor, exspectantíssimus judicátor, judícii tui superabundantíssimus miserátor, judícium tuæ justæ severitátis abscóndens, post miseratiónem tuæ piæ redemptiónis adésto exaudítor et efféctor nostræ reconciliatiónis,

[1] As often as the deacon says *Flectamus genua*, all, except the bishop, cross-bearer and acolytes, make a simple genuflection, and when the subdeacon says *Levate*, all rise.

hocque cœmetérium, mausoléum peregrinórum tuórum cœléstis pátriæ incolátum exspectántium benígnus purífica et reconcília; et hic tumulatórum et tumulandórum córpora, de poténtia et pietáte tuæ resurrectiónis ad glóriam incorruptiónis non damnans, sed glorífícans resúscita: Qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

25. The bishop then resumes his mitre and crosier, and all enter the church in the following order:

1° Cross-bearer and acolytes;

2° Chanters;

3° Altar-boys and visiting clergy, two by two;

4° Bishop accompanied by the sacred ministers;

5° Mitre, crosier, book and candle bearers.

Having arrived at the main altar, the cross-bearer and acolytes stand at the gospel side; the chanters go to the lectern at the gospel side; the altar-boys and visiting clergy arrange themselves in rows, and the bishop and the sacred ministers go to the faldstool. Here the bishop gives the crosier to the crosier-bearer and all, except the cross-bearer and acolytes, kneel at their respective places.

26. When the procession enters the church, the chanters begin the Litany,[1] to which the clergy respond. The invocations in the Litany are not repeated as on Holy Saturday.[2] After the words *Ut omnibus fidelibus defunctis requiem æternam donare digneris: Te rogamus, audi nos*, the bishop with the sacred ministers rises, receives the crosier and says, making the sign of the cross as indicated in the text towards the altar:

Ut hanc Ecclésiam, et altáre hoc, ac cœmetérium purgáre, et recon✠ciliáre dignéris.

R. Te rogámus, audi nos.

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[1] See Appendix I, A.

[2] See Chap. I, Laying of a Corner-stone of a Church, No. 27, footote.

Ut hanc Ecclésiam, et altáre hoc, ac cœmetérium purgáre, recon✠ciliáre, et sancti✠ficáre dignéris.

R. Te rogámus, audi nos.

Ut hanc Ecclésiam, et altáre hoc, ac cœmetérium purgáre, recon✠ciliáre, sancti✠ficáre, et conse✠cráre dignéris.

R. Te rogámus, audi nos.

If the cemetery is not contiguous to the church, the words ac cœmeterium *are omitted in these petitions.*

The bishop, having recited the three above-mentioned petitions, gives the crosier to the crosier-bearer and kneels until the last *Kyrie eleison* after the *Agnus Dei* has been sung, after which all rise.

27. The deacon removes the bishop's mitre, after which the latter, turned towards the altar, says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

The bishop then recites the following prayer:

Deus, qui peccáti véteris hæreditáriam mortem, in qua posteritátis genus omne succésserat, Christi Fílii tui Dómini nostri passióne solvísti: da propítius; ut confórmes eídem effécti, sicut imáginem terréni paréntis natúræ necessitáte portávimus, ita imáginem cœléstis grátiæ sanctificatióne portémus, per virtútem ejúsdem Christi Fílii tui Dómini nostri: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

28. After this prayer the bishop kneels before the faldstool (all kneel at the same time) and says:

Deus in adjutórium meum inténde.

He then rises (all rise with him) and the chanters answer:

Dómine ad adjuvándum me festína.

After which the bishop says:

Glória Patri, et Fílio, et Spirítui sancto.

The chanters answer:

Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum.
R. Amen.

This ceremony is performed three times, the bishop and chanters raising their voices each time a half tone. All present kneel and rise with the bishop.

§ 4. *Blessing of the Gregorian*[1] *Water.*

29. After the *Sicut erat* has been recited the third time, the bishop resumes the mitre and receives the crosier and with his assistants goes, preceded by the cross-bearer and acolytes, to the table on which the water, ashes, salt and wine are kept and blesses them. The cross-bearer and acolytes stand on the side of the table which is opposite to the bishop, whom they face. Retaining the mitre and crosier, he exorcises the salt, saying:

Exorcízo te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terræ, et per Apóstolum dicit: Sermo vester semper in grátia sale sit condítus: ut sancti✠ficéris ad reconciliatiónem hujus ecclésiæ, et altáris, ad expelléndas omnes dæmonum tentatiónes; et ómnibus, qui ex te súmpserint, sis ánimæ, et córporis tutaméntum, sánitas, protéctio, et confirmátio salútis. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.
R. Amen.

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[1] St. Gregory the Great prescribed this blessing of the water to be used at the consecration of a church.—See Migne, *Patrologia Latina*, Vol. LXXVIII, col. 152 et seq.

Having laid aside the crosier and removed the mitre, the bishop blesses the salt, saying:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, qui hanc grátiam cœlitus sali tribúere dignátus es, ut ex illo possint univérsa condíri, quæ homínibus, ad escam procreásti, béne✠dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immítte, ut profíciat suméntibus ad ánimæ et córporis sanitátem. Per Christum Dóminum nostrum.

R. Amen.

30. Having resumed the mitre and received the crosier, he exorcises the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, ut repéllas diábolum a término justórum, ne sit in umbráculis hujus Ecclésiæ, et altáris. Et tu, Dómine Jesu Christe, infúnde Spíritum sanctum in hanc Ecclésiam tuam, et altáre; ut proficiat ad sanitátem córporum animarúmque adorántium te, et magnificétur nomen tuum in Géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, præter te Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Having laid aside the crosier and removed the mitre, the bishop blesses the water, saying:

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, statútor ómnium elementórum, qui per Jesum Christum Fílium tuum Dó-

minum nostrum eleméntum hoc aquæ in salútem humáni géneris esse voluísti, te súpplices deprecámur, ut, exaudítis oratiónibus nostris, eam tuæ pietátis aspéctu sanctí-✠fices: atque ita ómnium spirítuum immundórum ab ea recédat incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuæ benedictiónis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia sæcula sæculórum.

R. Amen.

31. Remaining in the same place, without mitre or crosier, he blesses the ashes, saying:

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce pœniténtibus, propitiáre supplicántibus, et míttere dignéris sanctum Angelum tuum de cœlis, qui bene✠dícat, et sanctí✠ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimam pietátem tuam supplíciter obnixéque flagitántibus; et præsta, per invocatiónem sanctíssimi nóminis tui, ut quicúmque eos super se aspérserint, pro redemptióne peccatórum suórum, córporis sanitátem et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

He then takes with his right a handful of the blessed salt and drops it on the ashes in three parts in the form of a cross saying:

Commíxtio salis et cíneris páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

Having with his right hand mixed the salt and ashes, he takes a handful of this mixture and drops it into water in the form of a cross, saying:

Commíxtio salis, cíneris et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.[1]

R. Amen.

The deacon now hands him a towel, with which he wipes his hand.

32. He then, without mitre or crosier, blesses the wine, saying:

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Jesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quique es vitis vera, multíplica super nos misericórdiam tuam; et bene✠dícere, et sancti✠ficáre dignéris hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsum, divínæ id benedictiónis tuæ opuléntia repleátur, et sanctificétur: Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

Then he takes the cruet of wine in his right hand and pours the wine into the water three times in the form of a cross, saying:

Commíxtio vini, salis, cíneris et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

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[1] The Pontifical seems in this place to indicate that he performs this ceremony *three times*, but authors imply that it is done only *once*. The latter seems to be the meaning of the original text, "*Et Episcopus tertio faciat etiam crucem . . . super aquam dicens: Hæc commixtio salis*, etc.—*S. Gregorii I. Opera Omnia*, Venetiis, 1773, Vol. X, p. 385.

Then he recites the following:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, creátor et conservátor humáni géneris, et dator grátiæ spirituális, ac largítor ætérnæ salútis, emítte Spíritum sanctum tuum super hoc vinum cum aqua, sale, et cínere mixtum; ut armátum cœléstis defensióne virtútis, ad reconciliatiónem hujus Ecclésiæ et altáris tui proficiat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivet et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

The cleric who has charge of the holy-water vase now fills the vase with the newly blessed water, and taking the sprinkle stands at the right of the deacon.

§ 5. *Sprinkling of the Interior of the Church.*

33. The bishop having resumed the mitre and crosier, and accompanied by the sacred ministers, returns to the foot of the main altar. There he lays aside the crosier and his mitre is removed. He then intones the antiphon *Exsurgat Deus* (these two words only), which the chanters continue from the words *Et dissipentur* and to which they add the psalm *In ecclesiis*, which they sing in the manner indicated below, whilst the bishop sprinkles three times the interior of the church.

Ant. **Exsúrgat Deus, * et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.**

Psalmus 67.

In ecclésiis benedícite Deo Dómino, * de fóntibus Israël.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Príncipes Juda, duces eórum: * príncipes Zábulon, príncipes Néphtali.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Manda Deus virtúti tuæ: * confírma hoc Deus, quod operátus es in nobis.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

A templo sancto tuo in Jerúsalem, * tibi ófferent reges múnera.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdant eos, qui probáti sunt argénto.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Díssipa Gentes, quæ bella volunt: vénient legáti ex Ægypto: * Æthiópia prævéniet manus ejus Deo.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Regna terræ, cantáte Deo: * psállite Dómino.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Psállite Deo, qui ascéndit super cœlum cœli, * ad Oriéntem.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Ecce dabit voci suæ vocem virtútis, date glóriam Deo super Israël, * magnificéntia ejus, et virtus ejus in núbibus.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.

Mirábilis Deus in sanctis suis, Deus Israël ipse dabit virtútem, et fortitúdinem plebi suæ, * benedíctus Deus.

Ant. **Exsúrgat Deus, et dissipentur inimíci ejus, et fúgiant, qui odérunt eum, a fácie ejus.**

34. As soon as the bishop has intoned the antiphon *Exsurgat Deus*, he resumes his mitre and the deacon hands the sprinkle to him. Then, preceded by the cross-bearer and acolytes and accompanied by the sacred ministers and holy-water bearer (the others remain in their places), he passes three times around the church on the inside near the walls. He begins each time at the gospel side near the altar, passes down the gospel side, returns by the epistle side and finishes at the point at which he started. During the *first* circuit of the church he sprinkles the upper walls; during the *second* circuit the lower walls, and during the *third* circuit the floor of the church and especially those parts at which the pollution of the church occurred.

35. At the end of the third circuit, the bishop accompanied by his assistants goes to the foot of the main altar where he remains standing, still wearing the mitre. The cross-bearer and acolytes go to their former place and the cleric carries the holy-water vase and sprinkle to the sacristy. As soon as the chanters have finished the psalm *In ecclesiis*, the bishop recites the following invitatory:

Deum indultórem críminum, Deum sórdium mundatórem, Deum, qui corrúptum peccátis originálibus mundum advéntus sui nitóre purificávit, fratres caríssimi, súpplices deprecémur: ut contra diáboli furéntis insídias fortis nobis propugnátor assístat; ut si quid ejus virósa calliditáte quotidiánis insectatiónibus maculátum in isto loco corruptúmque fúerat, efficiátur cœlésti miseratióne purgátum quia sicut illíus est sólidum perfectúmque quassáre, ita auctóris est nostri lapsa restitúere, nutántia stabilíre, et corrúpta purgáre: Qui cum Deo Patre, et Spíritu sancto vivit, et regnat Deus.

36. After the words *Vivit, et regnat Deus* the deacon

removes the bishop's mitre, who, holding his hands extended on his breast, recites in a clear tone of voice (or sings *tono feriali*) the following Preface:

V. Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus: Cujus imménsa bónitas, ut non hábuit princípium, ita nec términum habébit. Qui divína naturalíque pietáte plenus, éligis in nobis magis restitúere pérdita, quam percútere peritúra. Et si quid aut negligéntia pólluit, aut ira commíttit, aut stímulat ebríetas, aut libído subvértit, hoc Dómine cleménti patiéntia sústines; ut ante per grátiam purífices, quam percútias per furórem. Et óperis tui próvidus plasmátor éligis pótius erígere jacéntia, quam puníre damnánda. Te Dómine súpplices deprecámur, ut hujus tabernáculi receptáculum placátus aspícias, et altáre tuum, quod insectántis est inimíci fraude pollútum, per infusiónem grátiæ cœléstis purífices, purificátum possídeas, possessúmque, ne deínceps áliqua labe sordéscat, custódias. Absint in pósterum omnes nequítiæ spirituáles, et eliminéntur; exstinguátur antíqui serpéntis invídia, et cum ómnibus fráudibus suis diáboli turma propellátur. Efferat secum máculam, quam ingéssit, et perénnibus quandóque supplíciis deputándus óperum suórum sémina secum cólligat peritúra. Nihil hic in pósterum nóceat prætériti culpa contágii, nihil sit, quod remáneat inimíci fraude pollútum, quandóquidem spíritus tui est infusióne purgátum. Resúrgat Ecclésiæ tuæ pura simplícitas, et candor innocéntiæ háctenus maculátus, dum recéperit grátiam, resúrgat ad glóriam: ut populórum

fidélium hic turba convéniens, dum petitiónis íngerit vota, votórum séntiat se obtinuísse suffrágia.

The following conclusion of the Preface he recites in a low tone of voice, sufficiently loud, however, to be heard by those standing near by:

Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

37. The bishop now resumes his mitre and, accompanied by the sacred ministers, ascends to the predella and intones the antiphon *Introíbo ad altare Dei* (these four words only), which the chanters continue, and to which they add the psalm *Judica me.*

Ant. **Introíbo ad altáre Dei: * ad Deum, qui lætíficat juventútem meam.**

Psalmus 42.

Júdica me Deus, et discérne causam meam de gente non sancta: * ab hómine iníquo et dolóso érue me.

Quia tu es Deus fortitúdo mea: * quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

Emítte lucem tuam et veritátem tuam: * ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

Et introíbo ad altáre Dei: * ad Deum qui lætíficat juventútem meam.

Confitébor tibi in cíthara Deus, Deus meus: * quare tristis es ánima mea? et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

(The *Gloria Patri* is not sung.)

Ant. **Introíbo ad altáre Dei: ad Deum, qui lætíficat juventútem meam.**

When the chanters have repeated the antiphon after

the psalm, the deacon removes the bishop's mitre and the latter says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

Then the bishop recites the following prayer:

Deus, qui in omni loco dominatiónis tuæ clemens ac benígnus purificátor assístis: exáudi nos, quæsumus, et concéde; ut in pósterum inviolábilis hujus loci permáneat consecrátio; et tui múneris benefícia univérsitas fidélium, quæ súpplicat, percípere mereátur. Per Christum Dóminum nostrum.

R. Amen.

38. The bishop then immediately intones the antiphon *Confirma hoc Deus* (these three words only), which the chanters continue, and to which they add the psalm *Exsurgat Deus.*

Ant. **Confírma hoc Deus, * quod operátus es in nobis, a templo sancto tuo quod est in Jerúsalem.**

Psalmus 67.

Exsúrgat Deus, et dissipéntur inimíci ejus: * et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, defíciant: * sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

Et justi epuléntur, et exsúltent in conspéctu Dei: * et delecténtur in lætítia.

Cantáte Deo, psalmum dícite nómini ejus: * iter fácite ei, qui ascéndit super occásum: Dóminus nomen illi.

Exsultáte in conspéctu ejus, * turbabúntur a fácie ejus: patris orphanórum, et júdicis viduárum.

Deus in loco sancto suo: * Deus qui inhabitáre facit unius moris in domo.

Qui edúcit vinctos in for-

titúdine, * similiter eos, qui exásperant, qui hábitant in sepúlchris.

Deus cum egrederéris in conspéctu pópuli tui: * cum pertransíres in desérto.

Terra mota est, étenim cœli distillavérunt a fácie Dei Sínai,* a fácie Dei Israël.

Plúviam voluntáriam segregábis Deus hæreditáti tuæ: * et infirmáta est, tu vero perfecísti eam.

Animália tua habitábunt in ea: * parásti in dulcédine tua páuperi Deus.

Dóminus dabit verbum evangelizántibus: * virtúte multa.

Rex virtútum dilécti dilécti: * et speciéi domus divídere spólia.

Si dormiátis inter médios cleros, pennæ colúmbæ deargentátæ, * et posterióra dorsi ejus in pallóre auri.

Dum discérnit cœléstis reges super eam, nive dealbabúntur in Selmon: * mons Dei, mons pinguis.

Mons coagulátus, mons pinguis: * ut quid suspicámini montes coagulátos?

Mons, in quo beneplácitum est Deo habitáre in eo: * étenim Dóminus habitábit in finem.

Currus Dei decem míllibus múltiplex, míllia lætántium: * Dóminus in eis in Sina in sancto.

Ascendísti in altum: cepísti captivitátem: * accepísti dona in homínibus.

Etenim non credéntes, * inhabitáre Dóminum Deum.

Benedíctus Dóminus die quotídie: * prósperum iter fáciet nobis Deus salutárium nostrórum.

Deus noster, Deus salvos faciéndi: * et Dómini Dómini éxitus mortis.

Verúmtamen Deus confrínget cápita inimicórum suórum: * vérticem capílli perambulántium in delíctis suis.

Dixit Dóminus: Ex Basan convértam, * convértam in profúndum maris.

Ut intingátur pes tuus in sánguine: * lingua canum tuórum ex inimícis ab ipso.

Vidérunt ingréssus tuos Deus, * ingréssus Dei mei: Regis mei qui est in sancto.

Prævenérunt príncipes conjúncti psalléntibus, * in médio juvenculárum tympanistriárum.

In ecclésiis benedícite Deo Dómino, * de fóntibus Israël.

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Príncipes Juda, duces eó-

rum: * príncipes Zábulon, príncipes Néphthali.

Manda Deus virtúti tuæ: * confírma hoc Deus, quod operátus es in nobis.

A templo tuo in Jerúsalem, * tibi ófferent reges múnera.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdant eos, qui probáti sunt argénto.

Díssipa Gentes, quæ bella volunt: vénient legáti ex Ægypto: * Æthiópia prævéniet manus ejus Deo.

Regna terræ cantáte Deo: * psállite Dómino.

Psállite Deo, qui ascéndit super cœlum cœli: * ad Oriéntem.

Ecce dabit voci suæ vocem virtútis, date glóriam Deo super Israël, * magnificéntia ejus, et virtus ejus in núbibus.

Mirábilis Deus in sanctis suis, Deus Israël ipse dabit virtútem, et fortitúdinem plebi suæ, * benedíctus Deus.

Glória Patri. Sicut erat.

As soon as the bishop has intoned the antiphon *Confirma hoc Deus*, he resumes his mitre and remains standing on the predella, facing the altar, until the chanters have finished the psalm *Exsurgat Deus*.

39. At the end of the psalm the deacon removes the bishop's mitre and the latter recites the following prayer:

Orémus.

Deus, qui Ecclésiam tuam sanctam, de ómnibus mundi fínibus congregátam, per tui láteris admirábile sacraméntum cunctárum Géntium matrem esse dixísti, quam étiam populórum varietáte depíctam, sanctórum Mártyrum tuórum méritis decorásti; béne✠dic, Dómine quæsumus, Sanctórum tuórum opitulánte suffrágio, tam altáre, quod eórum exornátur, te juvánte, Relíquiis, quam Ecclésiam, ac fidélium tuórum tibi pie offeréntium vota in illa sanctífica: Qui cum Deo Patre, et Spíritu sancto vivis, et regnas Deus in sæcula sæculórum.

R. Amen.

40. After this prayer the bishop solemnly blesses the people in the manner described in Chap. I, Laying of

a Corner-stone of a Church, No. 45. After the blessing all return to the sacristy in the order described above (No. 17), and the altar is prepared for the celebration of Mass.

§ 6. *Mass.*

41. The Mass may be celebrated by the bishop or by a priest. If the bishop celebrates it, it may be a low or solemn Pontifical Mass; if a priest celebrates it, it should be a solemn high Mass,[1] at which the bishop may assist in rochet and mozzetta or in cope and mitre.[2]

42. The Mass will be *de officio currente*, and the following will be added to the Collect, Secret and Postcommunion of the Mass *sub unica conclusione.*

Oratio.

Deus, qui dixísti: Domus mea domus oratiónis vocábitur, domum istam infidélium spurcítiis contamináta mundáre, et sanctificáre dignéris, et ómnium preces et vota hoc in loco ad te clamántium cleménter exáudias, et benígnus suscípias. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Secreta.

Hæc hóstia, quæsumus Dómine, et locum istum ab ómnibus immundítiis expúrget, et supplicatiónes nostras semper et ubíque reddat tibi accéptas. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

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[1] *Pontificale Romanum*, h.l.

[2] If the bishop be not the Ordinary, he may assist in rochet and mantelletta.

Postcommunio.

Percipiéntes Dómine múnera salútis ætérnæ súpplices exorámus, ut templum hoc et cœmetérium ab infidélium inquinaméntis emundátum, benedictióne tua máneat sanctificátum, et péctora nostra ab omni sorde vitiórum alienáta, tibíque devóta semper exsístant. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

NOTE I.—If this function is performed by a delegated priest, the ceremonies described above must be observed in their entirety, *mutatis mutandis quoad Pontificalia*.[1]

NOTE II.—If the bishop blesses the water which is used by a priest delegated by him for the *Reconciliation of a Polluted Church and its Contiguous Cemetery*, he may do so on any day and at any hour. He is vested in rochet, *white* stole and mitre (*auriphrygiata*)[2] and blesses the water with the exorcisms, prayers and the ceremonies described above (Nos. 29 to 32).

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[1] See above, No. 8.

[2] He does not use the crosier.

CHAPTER V.

RECONCILIATION OF A POLLUTED[1] CEMETERY.[2]

1. The cemetery is polluted in the same manner as a consecrated or blessed church, public or semi-public oratory.[3] If the cemetery adjoins a church which is *consecrated*, it should be reconciled by the Ordinary or by another bishop.[4]

If it adjoins a church which is only *blessed*, or if it is separated entirely from the consecrated church, it may be reconciled by a bishop or by a priest delegated by the Ordinary *proprio jure*. The function may take place on any day in the year, but should be performed in the morning.[5]

Section I. Reconciliation of a Blessed but Polluted Cemetery by a Priest.

A. PREPARATIONS.

2. On a table, covered with a white cloth, in the sacristy of the church, or in some house near the cemetery, or in the cemetery itself:

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[1] We use the word *polluted* instead of *profaned*, which is sometimes selected, but is less expressive.

[2] This ceremony is performed when only the cemetery (*not the church*) was polluted, whether it be annexed to the church or separated from it.

[3] See Chap. IV, Reconciliation of a Polluted Church, No. 6.

[4] Hartmann, § 243, n. 1; S. R. C., Feb. 9, 1608, n. 246. We think that the bishops of the United States have the faculty of delegating a simple priest for this purpose. For, by virtue of the *Facultates Form, I*, 13, they may delegate a simple priest to reconcile a polluted church, and if a consecrated cemetery adjoins such a church, it is reconciled by the same ceremony.

[5] *Rituale Romanum*, Tit. VIII, Cap. XXX.

(*a*) Amice, alb, cincture, *white* stole and cope, and biretta for the officiant;

(*b*) Surplices for the altar-boys, clerics, chanters, visiting clergy and the two assistants;[1]

(*c*) Vase containing holy water and sprinkle "*ex hyssopo*";

(*d*) Roman Rituals (or copies of this Manual) for the officiant and the chanters.

In the cemetery a carpet should be spread before the cross; on it a prie-dieu for the officiant.

B. FUNCTION.

§ 1. *From the Beginning to the Sprinkling of the Cemetery.*

3. At the appointed hour all go to the place where they are to vest. The altar-boys, clerics, chanters, visiting clergy and assistants put on their surplices, after which the officiant, with the aid of his assistants, puts on the amice, alb, cincture, stole crossed on his breast, cope and biretta.

4. At a signal given by the master of ceremonies all proceed to the cross of the cemetery in the following order:

1° Holy-water bearer carrying vase and sprinkle;

2° Chanters;[2]

3° Altar-boys, clerics and visiting priests, two by two;

4° Book-bearer carrying the Ritual;

5° Officiant between his two assistants, who raise the borders of officiant's cope.[3]

The master of ceremonies has no particular place, but should be constantly near the officiant and direct all the movements.

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[1] The Ritual makes no mention of a deacon and subdeacon; hence the assistants of the officiant do not wear the dalmatic and tunic, but only surplices.

[2] If the chanters are clerics or priests vested in surplices, they walk behind the altar-boys.

[3] All the clergy may wear their birettas.

NOTE.—If they vest in the cemetery, of course the above-mentioned procession does not take place.

5. Having arrived at the cross, the officiant and his assistants stand before the cross, facing it; the holy-water bearer stands at the right of the first assistant, who occupies the place at the right of the officiant; the second assistant stands at the left of the officiant; the chanters stand near the cross at the right of the officiant; the others divide into two parties and form a line from each side of the cross and unite behind the officiant. All doff their birettas, bow to the cross and kneel.

6. Two chanters begin the Litany,[1] to which the clergy respond. The invocations in the Litany are *not* repeated as on Holy Saturday.[2] After the words *Ut omnibus fidelibus defunctis requiem æternam donare digneris: Te rogamus audi nos*, the officiant only rises and says, making the signs of the cross indicated in the text, towards the cross:

V. Ut hoc Cœmetérium recon✠ciliáre, et sancti✠ficáre dignéris.

To which the clergy answer:

R. Te rogámus audi nos.

He then kneels again, the chanters resume the Litany and continue it down to the last *Kyrie eleison* after the *Agnus Dei*.

§ 2. *Sprinkling of the Cemetery.*

7. Then all rise and the officiant receives the sprinkle from the first assistant and intones the antiphon *Asperges me* (these two words only). The chanters take up the antiphon at the words *Domine hyssopo* and continue it to the end, after which they recite the psalm *Miserere*, to which they do *not* add the *Gloria Patri*, but instead of it repeat the antiphon *Asperges me*.

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[1] See Appendix I, A.

[2] See Chap. I, Laying a Corner-stone of a Church, No. 27, foot-note.

Ant. Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Psalmus 50.

Miserére mei, Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta, et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam, si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.

(The *Gloria Patri* is not recited.)

Ant. **Aspérges me, Dómine, hyssópo, et mundábor; laváb is me, et super nivem dealbábor.**

8. As soon as the officiant has intoned the antiphon *Asperges me*, he, accompanied by his assistants and the holy-water bearer,[1] sprinkles the cemetery, especially the polluted spots, with holy water. He begins at his left and traverses the whole cemetery, sprinkling it at his right and left, saying nothing.

9. After the sprinkling the officiant returns to his place before the cross and gives the sprinkle to the first assistant, who hands it to the holy-water bearer. When the chanters have finished the psalm *Miserere* and repeated the antiphon *Asperges me*, the officiant receives the Ritual from the first assistant, and,[2] turned to the cross, says:

Orémus.

To which the first assistant adds:

Flectámus génua.

Then the second assistant subjoins:

Leváte.

When the first assistant says *Flectamus genua*, all, except the officiant, genuflect on one knee, and when the second assistant says *Levate* all rise, after which the officiant recites the following prayer:

Dómine pie, qui agrum fíguli prétio sánguinis tui in sepultúram peregrinórum comparári voluísti: quæsumus dignánter reminíscere clementíssimi hujus mystérii tui. Tu es enim Dómine fígulus noster: tu quiétis nostræ ager: tu agri hujus prétium. Tu dedísti étiam, et suscepísti, tu de prétio tui vivífici sánguinis nos requiéscere donásti.

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[1] All the others remain in their places.

[2] The book-bearer may hold it open before him, in which case the officiant holds his hands joined on his breast whilst reciting the prayer.

Tu ergo Dómine, qui es offensiónis nostræ clementíssimus indúltor, exspectantíssimus judicátor, judícii tui superabundantíssimus miserátor: judícium tuæ justíssimæ severitátis abscóndens, post miseratiónem tuæ piæ redemptiónis, adésto exaudítor, et efféctor nostræ reconciliatiónis: hocque Cœmetérium peregrinórum tuórum, cœléstis pátriæ incolátum exspectántium, benígnus purífica, et reconcília; et hic tumulatórum et tumulandórum córpora, de poténtia et pietáte tuæ resurrectiónis ad glóriam incorruptiónis, non damnans, sed glorífícans resúscita: Qui ventúrus es judicáre vivos, et mórtuos, et sæculum per ignem.

R. Amen.

10. After this prayer the officiant receives his biretta from the first assistant. All bow to the cross, put on their birettas and return to the place where they vested in the same order in which they proceeded to the cemetery (No. 4) and divest. If they vested in the cemetery, of course this procession does not take place, and they divest near the cross.

Section III. Reconciliation of a Consecrated but Polluted Cemetery by a Bishop.

A. PREPARATIONS.

11. On a table, covered with a white cloth, in the sacristy, or in some house near the cemetery, or in the cemetery itself:

(*a*) Amice, alb, cincture, pectoral cross, *white* stole and cope, morse,[1] mitre (*auriphrygiata*), humeral veil for the mitre-bearer;

(*b*) Two amices, albs, cinctures for the subdeacon and deacon and a *white* stole for the deacon; dalmatic and tunic are not worn by the sacred ministers;

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[1] See Chap. I, Laying of the Corner-stone of a Church, No. 7, *e*, 1°, foot-note.

(*c*) Surplices for the altar-boys, clerics, chanters and visiting clergy;

(*d*) Near this table the crosier, processional cross, candlesticks for the acolytes, and a chair for the bishop, placed on a piece of carpet or on a rug.[1]

12. In the middle of the cemetery on a table covered with a white cloth:

(*a*) Large vessel containing water to be blessed;

(*b*) Some salt on a small dish;

(*c*) Pitcher or ladle for conveying the blessed water from the large vessel to the ordinary holy-water vase;

(*d*) Ordinary holy-water vase and sprinkle "*ex hyssopo*";

(*e*) Towel for the use of the bishop;

(*f*) *Pontificale Romanum* (*Pars II*) or this Manual;

(*g*) Hand-candlestick.

13. Near this table, on a carpet, is placed the faldstool with white ornaments and before it a cushion. Also a lectern on which a large *Pontificale Romanum* (*Pars II*) for the use of the chanters is placed, unless they are supplied with copies of the small Pontifical or of this Manual.

14. The ministers necessary for this function are:

(*a*) Deacon and subdeacon;

(*b*) Processional cross-bearer and two acolytes;

(*c*) Holy-water vase bearer;

(*d*) Book, candle, mitre and crosier bearers;

(*e*) Four or six chanters.

Altar-boys, clerics and visiting clergy may assist.

B. FUNCTION.

§ 1. *From the Beginning to the Blessing of the Water.*

15. At the appointed hour all, except the bishop, go to the sacristy or other place of vesting. The altar-boys, clerics, chanters and visiting clergy don their surplices, and

[1] If the bishop vests in the cemetery, this chair is not necessary.

the deacon and subdeacon vest with the assistance of the acolytes. When the bishop, who is vested in rochet and mozzetta or mantelletta, arrives, he is received by the clergy and escorted to his chair and sits. The deacon stands at the right side of the bishop and the subdeacon at the left. The master of ceremonies distributes the bishop's vestments to the clerics or altar-boys, who carry them to the deacon. The bishop then removes his biretta and mozzetta or mantelletta, and, assisted by the sacred ministers, puts on the amice, alb, cincture, pectoral cross, stole, cope and morse. The deacon then puts the mitre on the bishop, who receives the crosier from the crosier-bearer.

16. The cross-bearer carrying the processional cross and the acolytes with their candlesticks now stand before the bishop, who rises, bows to the cross, and then all proceed to the cemetery in the following order:

(*a*) Cross-bearer and acolytes;

(*b*) Altar-boys and clerics, two by two;

(*c*) Chanters, two by two; [1]

(*d*) Visiting clergy, two by two;

(*e*) Bishop walking between the deacon and subdeacon, who hold aloft the borders of the bishop's cope; [2]

(*f*) Mitre, crosier, book and candle bearers.

17. Having arrived at the middle of the cemetery, the cross-bearer and acolytes stand at the right of the faldstool; the chanters stand before the lectern at the left of the faldstool; the altar-boys, clerics and visiting clergy divide in two parties and form a line from each side of the cross and unite behind the faldstool; the bishop sits on the faldstool, having the sacred ministers at his side.

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[1] If the chanters are not dressed in cassock and surplice, they precede the cross-bearer.

[2] If the bishop be the Ordinary, he blesses the people as he passes by them.

NOTE.—If the bishop and clergy vest in the cemetery, of course the above-mentioned procession to the cemetery does not take place.

18. After a short time the bishop rises, gives the crosier to the crosier-bearer, and, still wearing the mitre, kneels on the cushion before the faldstool. All present, except the cross-bearer, acolytes and chanters, kneel also.

19. The chanters begin the Litany,[1] to which the clergy respond. The invocations are *not* repeated as on Holy Saturday.[2] After the words *Ut omnibus fidelibus defunctis requiem æternam donare digneris: Te rogamus, audi nos*, the bishop, sacred ministers and the book and crosier bearers rise. The bishop, having received the crosier, recites, in the tone which the chanters used, from the Pontifical held before him by the book-bearer.

Ut hoc cœmetérium recon✠ciliáre dignéris.
R. Te rogámus, audi nos.
Ut hoc cœmetérium recon✠ciliáre, et sancti✠ficáre dignéris.
R. Te rogámus, audi nos.
Ut hoc cœmetérium recon✠ciliáre, sancti✠ficáre, et conse✠cráre dignéris.
R. Te rogámus, audi nos.

After reciting these three petitions, the bishop gives the crosier to the crosier-bearer and then kneels with the others who rose with him. The chanters then continue the Litany down to the last *Kyrie eleison* after the *Agnus Dei*.

§ 2. *Blessing of the Water.*

20. Then all rise and the bishop, having received the crosier, goes, accompanied by the sacred ministers, to the

[1] See Appendix I, A.

[2] See Chap. I, Laying of a Corner-stone of a Church, No. 27, foot-note.

table and blesses the water, using the rites and ceremonies described in Chap. I, Laying of a Corner-stone of a Church (Nos. 14 to 19).

As soon as the water has been blessed the cleric who has charge of the holy-water vase transfers with a pitcher or ladle a quantity of blessed water to the vase which he carries, and taking the sprinkle, goes to the right of the deacon.

§ 3. *Sprinkling of the Cemetery.*

21. When the water has been blessed the bishop intones the antiphon *Asperges me* (these two words only), which the chanters continue from the words *Domine hyssopo*, and to which they add the psalm *Miserere*. The *Gloria Patri* is *not* sung at the end of the psalm, but instead of it the antiphon *Asperges me* is repeated.

Ant. **Aspérges me, * Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Psalmus 50.

Miserére mei, Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam, si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.

(The *Gloria Patri* is not recited.)

Ant. **Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

22. As soon as the bishop has intoned the antiphon *Asperges me*, the deacon puts on him the mitre. The bishop then, preceded by the cross-bearer and acolytes and accompanied by the sacred ministers and the holy-water bearer,[1] sprinkles the cemetery, especially the polluted spots, with holy water. He begins at his left and traverses the whole cemetery, sprinkling it at his right and left, saying nothing.

23. After the sprinkling he returns to the faldstool and gives the sprinkle to the deacon, who hands it to the holy-water bearer. When the chanters have finished the psalm *Mise re* and repeated the antiphon *Asperges me*, the deacon removes the bishop's mitre and the latter, turned to the cross, says:

[1] All the others remain in their places.

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

When the deacon says *Flectamus genua*, all, except the bishop, cross-bearer and acolytes, make a simple genuflection, and when the subdeacon says *Levate* all rise, after which the bishop recites the following prayer:

Dómine pie, qui agrum fíguli prétio sánguinis tui in sepultúram peregrinórum comparári voluísti; quæsumus, dignánter reminíscere clementíssimi hujus mystérii tui; tu es enim Dómine fígulus noster; tu quiétis nostræ ager; tu agri hujus es prétium; tu dedísti étiam et suscepísti; tu de prétio, et in prétio tui vivífici sánguinis nos requiéscere donásti. Tu ergo Dómine, qui es offensiónis nostræ clementíssimus indúltor, exspectantíssimus judicátor, judícii tui superabundantíssimus miserátor, judícium tuæ justæ severitátis abscóndens post miseratiónem tuæ piæ redemptiónis, adésto exaudítor et efféctor nostræ reconciliatiónis; hocque cœmetérium, mausoléum peregrinórum tuórum, cœléstis pátriæ incolátum exspectántium, benígnus purífica, et reconcília; et hic tumulatórum et tumulandórum córpora de poténtia et pietáte tuæ resurrectiónis ad glóriam incorruptiónis non damnans, sed glorífícans resúscita: Qui ventúrus es judicáre vivos, et mórtuos, et sæculum per ignem.

R. Amen.

24. After this prayer the deacon puts the mitre on the bishop, who then gives to the assemblage the solemn blessing, as described in Chap. I, Laying of the Cornerstone of a Church (No. 45).

25. After the blessing the bishop bows to the cross and the others make a simple genuflection; then all return to the place where they vested, in the same order in which they proceeded to the cemetery (No. 16) and divest. If

they vested in the cemetery, of course this procession is omitted, and they divest near the cross.

NOTE.—If a consecrated but polluted cemetery is reconciled by a delegated priest, the ceremonies described in this Section must be observed in their entirety *mutatis mutandis quoad Pontificalia*.[1]

[1] See above No. 1, foot-note.

CHAPTER VI.

BLESSING OF A BELL.

Section I. Preliminary.

1. It is a venerable and useful custom to have in the tower of the church[1] one, two, three, or more bells to announce the sacred services. The bells have, as a rule, engraved on them the figure of a saint to whom they are dedicated, or some sacred emblem, together with a suitable inscription.[2]

2. The quality of a bell depends not only on the composition of its metal, but very much also on its shape and on the relative proportions of height, width and thickness. The bell-founder has rules derived from science and confirmed by experience, and it is for him to determine the requisite calibre of the bell.

3. The purpose of church-bells is beautifully expressed in the following verses:

Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro.

4. The bells are usually blessed by a bishop, according to the formula found in the *Pontificale Romanum*,[3] although by special Indult of the Roman Pontiff the

[1] Wherever it is impossible to construct a tower for the bell, piers may be built, making an arch on the top of the wall of the church, wherein the bell may be suspended.—St. Charles, *Instructions*, ch. XXVI, § 11.

[2] See Appendix II, B, Inscriptions for Bells.

[3] This formula is described in these pages.

bishop is sometimes empowered to delegate a priest to bless them.

5. Since the bells are blessed for a purely religious or ecclesiastical object, the ancient canons demand that they be not used for any other purpose without the permission of the Ordinary.[1]

6. They should be blessed before they are set in their places in the tower or belfry. The blessing may take place on any day, at any hour and in any convenient place.

NOTE.—When several bells are blessed at one time, changes from the singular to the plural number must be made in the prayers.[2] These changes are inserted in Italics within parentheses in the text. In this case the changes in the ceremonies are noted in Italics under P.C. (*Plures Campanæ*).

Section III. Blessing of a Bell by a Bishop.

A. PREPARATIONS.

7. *A. At the place where the function is to be performed:*

(*a*) The bell is suspended from three beams joined together near the top by a rope or chain, or from a cross-bar supported by two upright posts. The lip of the bell should be about three or four feet above the floor, so that the bell may be conveniently washed and anointed on the inside. The beams and ropes or chains may be covered with red cloth and ornamented with flowers, gold or silver braid, and other trimmings.

P.C.—*Each bell is suspended in this manner, and the frames are arranged in such a way that the bishop can conveniently pass around each bell.*

(*b*) About ten feet from the bell, in front of it, a small platform covered with a carpet, on which the faldstool

[1] S. R. C., July 10, 1638, n. 644.

[2] S. R. C., April 14, 1885, n. 3630 ad VI.

or other chair is placed for the use of the bishop; at each side of the faldstool a stool or chair for the deacon and subdeacon; benches for the assisting clergy are arranged on each side of the bell, leaving a space between them and the bell wide enough for the passage of the bishop and his assistants.

(*c*) A large table covered with a white cloth, at the left of the faldstool, on which the following articles are placed:

1° Ewer containing water, and a basin, two towels and a plate with pieces of bread and lemon for the washing of the bishop's hands;

2° Two large sponges and several large towels of rough material for washing the bell (*for each bell*);

3° A missal, marked at the gospel of the feast of the Assumption of the Blessed Virgin, August 15;

4° Two white maniples, for the use of the deacon and subdeacon;

5° Censer and incense boat (*for each bell*);[1]

6° *Thymiama*[2] in a dish (*in sufficient quantity for several bells*) and a large spoon;

7° A large vessel filled with water, which is to be blessed;

P.C.—*This vessel should contain sufficient water to wash all the bells; a separate vessel for each bell is filled with the water after it is blessed, if each bell is washed by special priests. If all the bells are washed by the same priests, this large vessel may be used and carried from one bell to the other.*

8° Dish of salt, to be used at the blessing of the water;

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[1] The Rubrics prescribe that in the course of the function a censer with live coals and *thymiama* be placed under the bell. It will be found to be more convenient to use a brazier for this purpose.—Martinucci, Lib. VI, cap. XXV, n. 19, foot-note.

[2] A mixture of ground myrrh, resin, incense and laser.

9° Stocks containing *Sanctum Chrisma* and *Oleum Infirmorum;*

10° Absorbent cotton on a dish;

11° Fine towel or a purificator for wiping off the first unction (*for each bell*);

12° Holy-water sprinkle, "*ex hyssopo.*"

13° Copies of the *Pontificale Romanum* (*Pars II*) or of this Manual for the bishop and chanters;

14° Cord, which at the end of the function is tied to the clapper or hammer to ring the bell;

15° Hand-candlestick;

16° Stick of chalk;

17° Stool on which the censer is placed (*one for each bell*).

B. Chart:

The ceremonies prescribe that the subdeacon hold before the bishop, when he anoints the bell, a chart containing the formula used by the bishop. This formula, which may be typewritten and pasted on stiff card-board, is the following (*see Nos.* 28 *and* 29):

Sancti✠ficétur, et conse✠crétur, Dómine, signum istud. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. In honórem sancti N. Pax tibi.

This bishop anoints the bell twice, i.e., at the words *Sanctificetur* and *Consecretur*, and makes the sign of the cross over the place anointed three times, i.e., at the words *Patris*, *Filii*, and *Spiritus sancti*. At *N.* the name of the Saint to whom the bell is dedicated is inserted.

C. In the sacristy or some other convenient place:

(*a*) An ordinary chair or a faldstool for the bishop, placed on a carpet;

(*b*) Processional cross and two candlesticks with candles for the acolytes;

(*c*) On a table covered with a white cloth:

1° Amice, alb, cincture, pectoral cross, *white* stole and cope, morse,[1] mitre, crosier;

2° Pliable silk humeral veil for the mitre-bearer;

3° Ewer, containing water, basin and towel for washing the bishop's hands;

(*d*) On a second table covered with a white cloth:

1° Two amices, albs and cinctures, a *white* tunic for the subdeacon, a *white* stole and dalmatic for the deacon, and two birettas;

2° Surplices for the altar-boys, clerics, chanters and visiting clergy.

8. The ministers necessary for this function are:

1° Deacon and subdeacon;

2° Cross-bearer and two acolytes;

3° Thurifer;

4° Four altar-boys or clerics to act as mitre, crosier, book and candle bearers;

5° Six or eight chanters.

To these may be added other altar-boys, clerics and visiting clergy.

NOTE.—The custom of having sponsors for the bells may be retained.

B. FUNCTION.

§ 1. *From the Beginning to the Blessing of the Water.*

9. At the appointed time all the ministers repair to the sacristy. The bishop in rochet and mozzetta (or mantelletta outside his diocese) goes to the sacristy and takes the seat prepared for him. All put on their surplices. The deacon and subdeacon with the aid of the acolytes vest. The acolytes light their candles. In the meantime the master of ceremonies distributes the bishop's

[1] See Chap. I, Laying of the Corner-stone of a Church, 7, *e*, 1°, footnote.

vestments to the altar-boys,[1] who carry them to the faldstool, placing themselves before the bishop.

10. The deacon and subdeacon go before the bishop and bow to him. The deacon then goes to the right of the bishop and the subdeacon to the left of the latter. The deacon removes the bishop's pectoral cross and mozzetta or mantelletta. The bishop retains his biretta. The acolytes take the ewer, basin and towel, go to the bishop, bow to him and kneel before him.[2] The deacon and subdeacon spread the towel on the bishop's lap and the acolyte pours the water over his hands. When the bishop has washed his hands, the acolytes rise, bow to him and carry the ewer, basin and towel to the table. The master of ceremonies now receives the bishop's biretta from the deacon and carries it and the mozzetta or mantelletta to the table. The bishop then vests, assisted by the deacon and subdeacon.

11. When the bishop has received the crosier [3] from the crosier-bearer,[4] the cross-bearer carrying the processional cross and the acolytes carrying their candlesticks go before the bishop, who rises and bows to the cross, and then all proceed to the bell in the following order:

1° Cross-bearer and acolytes;

2° Chanters; [5]

3° Altar-boys and clerics, two by two, the last of whom

[1] The master of ceremonies will remember to put the silk humeral veil (see above, No. 7, *C.*, *c*, 2°) on the mitre-bearer.

[2] If he is not the Ordinary, the acolytes stand.

[3] When the crosier-bearer gives the crosier to the bishop he kisses first the crosier and then the bishop's hand; when receiving it from the bishop he kisses the bishop's hand first and then the crosier. He does so as often as he hands it to the bishop or receives it from him.

[4] The crosier-bearer always hands the crosier to the bishop and receives it from him.

[5] If the chanters are not vested in surplice, they precede the cross bearer.

will be the thurifer and the one who has charge of the sprinkle;

4° Visiting clergy, two by two;

5° Bishop, having at his right the deacon and at his left the subdeacon, holding the borders of his cope;

6° Mitre and crosier bearers;

7° Book and candle bearers. The master of ceremonies has no particular place; he should be near the bishop to direct all the movements.

12. Having arrived near the bell, the cross-bearer and acolytes take their places at the side of the bell opposite to that where the faldstool stands. If in this position the cross cannot be seen by the bishop, they stand in some other convenient place or at the right side of the faldstool. The attendants stand near the large table; the altar-boys, clerics and clergy go to the benches at the sides of the bell; the bishop, accompanied by the deacon and subdeacon, and followed by the mitre, crosier, book and candle bearers, proceeds to the faldstool. At a signal given by the master of ceremonies all sit in their respective places. Before sitting the bishop gives the crosier to the crosier-bearer.

13. The bishop then intones *without chant* the psalm *Miserere*, which is continued by the chanters and others present alternately. The bishop alone recites the *Gloria Patri* at the end. After the *Sicut erat* recited by the others, the bishop intones *without chant* the psalm *Deus in nomine tuo*, which is continued by the chanters and others present alternately. The bishop alone recites the *Gloria Patri* at the end. After the *Sicut erat* recited by the others, the bishop intones *without chant* the psalm *Miserere mei Deus miserere*. This order is observed in the psalms that follow.

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui * et spíritu principáli confírma me.

Docébo iníquos vias tuas * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta; * tunc impónent super altáre tuum vítulos.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalmus 53.

Deus in nómine tuo salvum me fac: * et in virtúte tua júdica me.

Deus exáudi oratiónem meam: * áuribus pércipe verba oris mei.

Quóniam aliéni insurrexérunt advérsum me, et fortes quæsiérunt ánimam meam; * et non proposuérunt Deum ante conspéctum suum.

Ecce enim Deus ádjuvat me: * et Dóminus suscéptor est ánimæ meæ.

Avérte mala inimícis meis: * et in veritáte tua dispérde illos.

Voluntárie sacrificábo tibi, * et confitébor nómini tuo Dómine: quóniam bonum est.

Quóniam ex omni tribulatióne eripuísti me: * et super inimícos meos despéxit óculus meus.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalmus 56.

Miserére mei Deus, miserére mei: * quóniam in te confídit ánima mea.

Et in umbra alárum tuárum sperábo, * donec tránseat iníquitas.

Clamábo ad Deum altíssimum: * Deum qui benefécit mihi.

Misit de cœlo, et liberávit me: * dedit in oppróbrium conculcántes me.

Misit Deus misericórdiam suam, et veritátem suam, * et erípuit ánimam meam de médio catulórum leónum: dormívi conturbátus.

Fílii hóminum dentes eórum arma et sagíttæ: * et lingua eórum gládius acútus.

Exaltáre super cœlos Deus: * et in omnem terram glória tua.

Láqueum paravérunt pédibus meis: * et incurvavérunt ánimam meam.

Fodérunt ante fáciem meam fóveam: * et incidérunt in eam.

Parátum cor meum Deus, parátum cor meum: * cantábo, et psalmum dicam.

Exsúrge glória mea, exsúrge psaltérium et cíthara: * exsúrgam dilúculo.

Confitébor tibi in pópulis Dómine: * et psalmum dicam tibi in Géntibus.

Qúoniam magnificáta est usque ad cœlos misericórdia

tua, * et usque ad nubes véritas tua.

Exaltáre super cœlos Deus: * et super omnem terram glória tua.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalmus 66.

Deus misereátur nostri, et benedícat nobis: * illúminet vultum suum super nos, et misereátur nostri.

Ut cognoscámus in terra viam tuam: * in ómnibus Géntibus salutáre tuum.

Confiteántur tibi pópuli Deus: * confiteántur tibi pópuli omnes.

Læténtur et exsúltent Gentes: * quóniam júdicas pópulos in æquitáte, et Gentes in terra dírigis.

Confiteántur tibi pópuli Deus, confiteántur tibi pópuli omnes: * terra dedit fructum suum.

Benedícat nos Deus, Deus noster, benedícat nos Deus: * et métuant eum omnes fines terræ.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalmus 69.

Deus in adjutórium meum inténde: * Dómine ad adjuvándum me festína.

Confundántur et revereántur, * qui quærunt ánimam meam.

Avertántur retrórsum, et erubéscant, * qui volunt mihi mala.

Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.

Exsúltent et læténtur in te omnes qui quærunt te, * et dicant semper: Magnificétur Dóminus: qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum: * Deus ádjuva me.

Adjútor meus, et liberátor meus es tu: * Dómine ne moréris.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalmus 85.

Inclína Dómine aurem tuam, et exáudi me: * quóniam inops, et pauper sum ego.

Custódi ánimam meam quóniam sanctus sum: * salvum fac servum tuum, Deus meus, sperántem in te.

Miserére mei Dómine, quóniam ad te clamávi tota die: * lætífica ánimam servi tui, quóniam ad te Dómine ánimam meam levávi.

Quóniam tu Dómine suávis, et mitis: * et multæ misericórdiæ ómnibus invocántibus te.

Auribus pércipe Dómine oratiónem meam: * et inténde voci deprecatiónis meæ.

In die tribulatiónis meæ clamávi ad te: * quia exaudísti me.

Non est símilis tui in diis Dómine: * et non est secúndum ópera tua.

Omnes gentes quascúmque fecísti, vénient, et adorábunt coram te Dómine: * et glorificábunt nomen tuum.

Quóniam magnus es tu, et fáciens mirabília: * tu es Deus solus.

Deduc me Dómine in via tua, et ingrédiar in veritáte tua: * lætétur cor meum ut tímeat nomen tuum.

Confitébor tibi Dómine Deus meus in toto corde meo, * et glorificábo nomen tuum in ætérnum:

Quia misericórdia tua magna est super me: * et eruísti ánimam meam ex inférno inferióri.

Deus, iníqui insurrexérunt super me, et synagóga poténtium quæsiérunt ánimam meam: * et non proposuérunt te in conspéctu suo.

Et tu Dómine Deus miserátor et miséricors, * pátiens, et multæ misericórdiæ, et verax.

Réspice in me, et miserére mei, * da impérium tuum púero tuo: et salvum fac fílium ancíllæ tuæ.

Fac mecum signum in bonum, ut vídeant qui odérunt me, et confundántur: * quóniam tu Dómine adjuvísti me, et consolátus es me.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalmus 129.

De profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

Fiant aures tuæ intendéntes * in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, * speret Israël in Dómino.

Quia apud Dóminum misericórdia! * et copiósa apud eum redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Whilst the last psalm is being recited a large stool is placed before the bishop and the vessel containing the water to be blessed is set on it.

14. After the *Sicut erat* of the last psalm all rise with the bishop. An altar-boy takes from the large table the dish containing the salt and stands before the bishop, a little on the latter's right. The book-bearer, having at his side the candle-bearer, stands before the bishop, to the latter's left, holding the open Pontifical.

§ 2. *Blessing of the Water.*

15. The bishop having received the crosier exorcises the salt, saying:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

Exorcízo te creatúra salis, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui te per Eliséum Prophétam in aquam mitti jussit, ut sanarétur sterílitas aquæ: ut efficiáris sal exorcizátum in salútem credéntium; et sis ómnibus suméntibus te sánitas ánimæ

et córporis; et effúgiat, atque discédat a loco, in quo aspérsum fúeris, omnis phantásia, et nequítia, vel versútia diabólicæ fraudis, omnísque spíritus immúndus, adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

16. The bishop gives the crosier to the crosier-bearer and the deacon removes the mitre. The bishop then, with hands joined at his breast, blesses the salt, saying:

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Imménsam cleméntiam tuam, omnípotens ætérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene ✠dícere et sancti ✠ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis; et quidquid ex eo tactum vel respérsum fúerit, cáreat omni immundítia, omníque impugnatióne spirituális nequítiæ. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

17. The deacon puts the mitre on the bishop, who receives the crosier and then exorcises the water, saying:

Exorcízo te, creatúra aquæ, in nómine Dei Pa✠tris omnipoténtis, et in nómine Jesu Christi Fí✠lii ejus Dómini nostri, et in virtúte sancti ✠ Spíritus, ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre et explantáre váleas, cum ángelis suis apostáticis, per virtútem ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

18. The bishop gives the crosier to the crosier-bearer and the deacon removes the mitre, after which the bishop, with hands joined at his breast, blesses the water, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui ad salútem humáni géneris máxima quæque Sacraménta in aquárum substántia condidísti, adésto propítius invocatiónibus nostris, et eleménto huic multímodis purificatiónibus præparáto, virtútem tuæ bene✠dictiónis infúnde: ut creatúra tua mystériis tuis sérviens, ad abjiciéndos dæmones, morbósque pelléndos, divínæ grátiæ sumat effectum: ut quidquid in dómibus, vel in locis fidélium hæc unda respérserit, cáreat omni immundítia, liberétur a noxa: non illic resídeat spíritus péstilens, non aura corrúmpens, discédant omnes insídiæ laténtis inimíci, et si quid est quod aut incolumitáti habitántium ínvidet aut quiéti, aspersióne hujus aquæ effúgiat; ut salúbritas per invocatiónem sancti tui nóminis expetíta, ab ómnibus sit impugnatiónibus defénsa. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

19. To this prayer the bishop immediately adds the following:

Béne✠dic Dómine hanc aquam benedictióne cœlésti, et assístat super eam virtus Spíritus sancti; ut cum hoc vásculum (*hæc váscula*) ad invitándos fílios sanctæ Ecclésiæ præparátum (*præparáta*) in ea fúerit tinctum (*fúerint tincta*), ubicúmque sonúerit hoc tintinnábulum (*sonúerint hæc tintinnábula*) procul recédat virtus insidiántium, umbra phantásmatum, incúrsio túrbinum, percússio fúlminum, læsio tonitruórum, calámitas tempestátum, omnísque spíritus procellárum; et cum clangórem

illíus (*illórum*), audíerint fílii Christianórum, crescat in eis devotiónis augméntum, ut festinántes ad piæ matris Ecclésiæ grémium, cantent tibi in Ecclésia Sanctórum cánticum novum, deferéntes in sono præcónium tubæ, modulatiónem psaltérii, suavitátem órgani, exsultatiónem tympani, jucunditátem cymbali; quátenus in templo sancto glóriæ tuæ suis obséquiis et précibus invitáre váleant multitúdinem exércitus Angelórum. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

20. After this prayer the bishop takes a handful of the blessed salt and drops it in three parts, forming a cross, into the water, saying:

Commíxtio salis, et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

21. The deacon hands a towel, which he received from the master of ceremonies, to the bishop, with which the latter wipes his hand, after which the bishop, with his hands joined at his breast, recites the following prayer:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Deus invíctæ virtútis auctor, et insuperábilis impérii rex, ac semper magníficus triumphátor; qui advérsæ dominatiónis vires réprimis; qui inimíci rugiéntis sævítiam súperas; qui hostíles nequítias poténter expúgnas; te, Dómine, treméntes et súpplices deprecámur, ac pétimus, ut hanc creatúram salis et aquæ dignánter aspícias, benígnus illústres, pietátis tuæ rore sanctífices; ut ubicúmque fúerit aspérsa, per invocatiónem sancti tui nóminis, omnis infestátio immúndi spíritus abigátur, terrórque venenósi serpéntis procul pellátur; et præséntia sancti

Spíritus nobis misericórdiam tuam poscéntibus ubíque adésse dignétur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

§ 3. *Washing of the Bell.*

22. At the end of this prayer the bishop sits on the faldstool and the deacon puts the mitre on him. The large stool and the vessel containing the blessed water is placed under the bell by two altar-boys or clerics. The bishop then rises, receives the crosier, and, accompanied by the deacon and subdeacon, goes to the bell. The altar-boy having charge of the sprinkle will carry it to the bell and give it to the deacon, who hands it to the bishop. The bishop then dips the sprinkle into the blessed water and begins to wash with it the bell, wetting only the lip of it, both outside and inside.

P.C.—*The bishop now washes the second, third, etc., bells in the same manner.*

The bishop then hands the sprinkle to the deacon, who gives it to the altar-boy, after which the bishop, accompanied by the deacon and subdeacon, goes to the faldstool, gives the crosier to the crosier-bearer, and sits. All resume their seats.

23. The bishop then intones *without chant* the psalm *Lauda anima mea*, which is continued by the chanters and others present alternately, in the manner described above (No. 13). The same order is observed in the psalms that follow.

Psalmus 145.

Lauda ánima mea Dóminum, laudábo Dóminum in vita mea: * psallam Deo meo quámdiu fúero.

Nolíte confídere in princípibus: * in fíliis hóminum, in quibus non est salus.

Exíbit spíritus ejus, et

revertétur in terram suam: * in illa die períbunt omnes cogitatiónes eórum.

Beátus, cujus Deus Jacob adjútor ejus, spes ejus in Dómino Deo ipsíus: * qui fecit cœlum et terram, mare, et ómnia, quæ in eis sunt.

Qui custódit veritátem in sæculum, facit judícium injúriam patiéntibus: * dat escam esuriéntibus.

Dóminus solvit compedítos: * Dóminus illúminat cæcos.

Dóminus érigit elísos, * Dóminus díligit justos.

Dóminus custódit ádvenas, pupíllum et víduam suscípiet: * et vias peccatórum dispérdet.

Regnábit Dóminus in sæcula Deus tuus Sion, * in generatiónem et generatiónem.

Glória Patri. Sicut erat.

Psalmus 146.

Laudáte Dóminum quóniam bonus est psalmus: * Deo nostro sit jucúnda, decóraque laudátio.

Ædíficans Jerúsalem Dóminus: * dispersiónes Israélis congregábit.

Qui sanat contrítos corde: * et álligat contritiónes eórum.

Qui númerat multitúdinem stellárum: * et ómnibus eis nómina vocat.

Magnus Dóminus noster, et magna virtus ejus: * et sapiéntiæ ejus non est númerus.

Suscípiens mansuétos Dóminus: * humílians autem peccatóres usque ad terram.

Præcínite Dómino in confessióne: * psállite Deo nostro in cíthara.

Qui óperit cœlum núbibus: * et parat terræ plúviam.

Qui prodúcit in móntibus fœnum: * et herbam servitúti hóminum.

Qui dat juméntis escam ipsórum: * et pullis corvórum invocántibus eum.

Non in fortitúdine equi voluntátem habébit: * nec in tíbiis viri beneplácitum erit ei.

Beneplácitum est Dómino super timéntes eum: * et in eis, qui sperant super misericórdia ejus.

Glória Patri. Sicut erat.

Psalmus 147.

Lauda Jerúsalem Dóminum: * lauda Deum tuum Sion.

Quóniam confortávit seras portárum tuárum: * benedíxit fíliis tuis in te.

Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.

Qui emíttit elóquium suum terræ: * velóciter currit sermo ejus.

Qui dat nivem sicut lanam: * nébulam sicut cínerem spargit.

Mittit crystállum suam sicut buccéllas: * ante fáciem frígoris ejus quis sustinébit?

Emíttet verbum suum, et liquefáciet ea: * flabit spíritus ejus, et fluent aquæ.

Qui annúntiat verbum suum Jacob: * justítias, et judícia sua Israël.

Non fecit táliter omni natióni: * et judícia sua non manifestávit eis.

Glória Patri. Sicut erat.

Psalmus 148.

Laudáte Dóminum de cœlis: * laudáte eum in excélsis.

Laudáte eum omnes Angeli ejus: * laudáte eum omnes virtútes ejus.

Laudáte eum sol et luna: * laudáte eum omnes stellæ, et lumen.

Laudáte eum cœli cœlórum: * et aquæ omnes, quæ super cœlos sunt, laudent nomen Dómini.

Quia ipse dixit, et facta sunt: * ipse mandávit, et creáta sunt.

Státuit ea in ætérnum, et in sæculum sæculi: * præcéptum pósuit, et non præteríbit.

Laudáte Dóminum de terra, * dracónes, et omnes abyssi.

Ignis, grando, nix, glácies, spíritus procellárum: * quæ fáciunt verbum ejus:

Montes, et omnes colles: * ligna fructífera, et omnes cedri.

Béstiæ, et univérsa pécora: * serpéntes, et vólucres pennátæ:

Reges terræ, et omnes pópuli: * príncipes, et omnes júdices terræ.

Júvenes, et vírgines: senes cum junióribus laudent nomen Dómini: * quia exaltátum est nomen ejus solíus.

Conféssio ejus super cœ-

lum, et terram: * et exaltávit cornu pópuli sui.

Hymnus ómnibus sanctis ejus: * fíliis Israël, pópulo appropinquánti sibi.

(*The* Gloria Patri *is not recited.*)

Psalmus 149.

Cantáte Dómino cánticum novum: * laus ejus in Ecclésia sanctórum.

Lætétur Israël in eo, qui fecit eum: * et fílii Sion exsúltent in rege suo.

Laudent nomen ejus in choro: * in tympano, et psaltério psallant ei.

Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.

Exsultábunt Sancti in glória: * lætabúntur in cubílibus suis.

Exaltatiónes Dei in gútture eórum: * et gládii ancípites in mánibus eórum.

Ad faciéndam vindíctam in natiónibus: * increpatiónes in pópulis.

Ad alligándos reges eórum in compédibus: * et nóbiles eórum in mánicis férreis.

Ut fáciant in eis judícium conscríptum: * glória hæc est ómnibus sanctis ejus.

(*The* Gloria Patri *is not recited.*)

Psalmus 150.

Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubæ: * laudáte eum in psaltério, et cíthara.

Laudáte eum in tympano et choro: * laudáte eum in chordis et órgano.

Laudáte eum in cymbalis benesonántibus, laudáte eum in cymbalis jubilatiónis: * omnis spíritus laudet Dóminum.

Glória Patri. Sicut erat.

24. As soon as the bishop has intoned the first psalm *Lauda anima mea* altar-boys carry two sponges and several rough towels to the bell. During the recitation of the psalms two priests (deacons or subdeacons), vested

in surplices, dip the sponges into the blessed water and wash with it the whole bell, inside and outside, and afterwards dry it with the rough towels.

P.C.—*All the other bells are washed in this manner. Each bell may be washed by two special priests (deacons or subdeacons), and in this case there should be separate vessels containing blessed water, sponges and towels for each bell.*

When the bell (*bells*) has been wiped, the altar-boys carry the vessel, containing the blessed water and the sponges and towels, to the large table, but the large stool is left there, unless a brazier is used instead of the censer for fumigating the bell.[1] Then the master of ceremonies marks with chalk a cross near the middle of the bell on its side, and seven other crosses equally distant from one another on the outside of the lip, and four crosses equally distant from one another on the inside of the lip.

P.C.—*Each bell is marked in this manner by the master of ceremonies.*

25. At the end of the last psalm all rise and the bishop, having received his crosier, goes with the deacon and subdeacon to the bell. The master of ceremonies will follow them with the stock containing the *Sanctum Chrisma* and the *Oleum Infirmorum*, a purificator and a small towel, and an altar-boy with absorbent cotton on a dish. The master of ceremonies hands to the deacon the vessel containing the *Oleum Infirmorum*, and wipes away with the little towel the cross made with chalk in the middle of the bell. The bishop then dips the thumb of his right hand into the *Oleum Infirmorum* and anoints the bell on the outside, at the place where the cross was wiped away by the master of ceremonies, saying nothing.

P.C.—*The bishop anoints the second, third, etc., bells in the same manner.*

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[1] See above No. 7, *c*, 5°, foot-note.

After the unction the bishop wipes his thumb with absorbent cotton.

26. The bishop then gives the crosier to the crosier-bearer. The mitre having been removed by the deacon, the bishop, having his hands joined at his breast, says (or sings *tono feriali*) from the Pontifical the following prayer:

Orémus.

Deus, qui per beátum Móysen legíferum fámulum tuum tubas argénteas fíeri præcepísti, quibus dum Sacerdótes témpore sacrifícii clángerent, sónitu dulcédinis pópulus mónitus ad te adorándum fíeret præparátus, et ad celebránda sacrifícia conveníret; quarum clangóre hortátus ad bellum, molímina prostérneret adversántium; præsta, quæsumus; ut hoc vásculum (*hæc váscula*) sanctæ tuæ Ecclésiæ præparátum sancti✠ficétur (*præparáta sancti✠ficéntur*) a Spíritu sancto, ut per illíus (*illórum*) tactum fidéles inviténtur ad præmium. Et cum melódia illíus (*illórum*) aúribus insonúerit populórum, crescat in eis devótio fídei; procul pellántur omnes insídiæ inimíci, fragor grándinum, procélla túrbinum, ímpetus tempestátum; temperéntur infésta tonítrua; ventórum flabra fiant salúbriter, ac moderáte suspénsa; prostérnat aéreas potestátes déxtera tuæ virtútis; ut hoc audiéntes tintinnábulum (*hæc audiéntes tintinnábula*) contremíscant, et fúgiant ante sanctæ crucis Fílii tui in eo (*eis*) depíctum vexíllum, cui fléctitur omne genu cœléstium, terréstrium, et infernórum, et omnis lingua confitétur, quod ipse Dóminus noster Jesus Christus, absórpta morte per patíbulum crucis, regnat in glória Dei Patris, cum eódem Patre, et Spíritu sancto, per ómnia sæcula sæculórum.

R. Amen.

§ 4. *Anointing of the Bell.*

27. After this prayer the mitre is put on the bishop by the deacon. The bishop then receives the purificator[1] from the deacon and wipes away the oil from the place

[1] A purificator for each bell.

where he anointed the bell (*bells*). Having handed the purificator to the deacon, the bishop intones the antiphon *Vox Domini* (these two words only), which the chanters continue from the words *Super aquas*, after which they sing the psalm *Afferte Domino* and repeat the antiphon *Vox Domini* at the end.

Ant. **Vox Dómini * super aquas multas, Deus majestátis intónuit: Dóminus super aquas multas.**

Psalmus 28.

Afférte Dómino fílii Dei: * afférte Dómino fílios aríetum.

Afférte Dómino glóriam et honórem, afférte Dómino glóriam nómini ejus: * adoráte Dóminum in átrio sancto ejus.

Vox Dómini super aquas, Deus majestátis intónuit: * Dóminus super aquas multas.

Vox Dómini in virtúte: * vox Dómini in magnificéntia.

Vox Dómini confringéntis cedros: * et confrínget Dóminus cedros Líbani:

Et commínuet eas tamquam vítulum Líbani: * et diléctus quemádmodum fílius unicórnium.

Vox Dómini intercidéntis flammam ignis: * vox Dómini concutiéntis desértum: et commovébit Dóminus desértum Cades.

Vox Dómini præparántis cervos, et revelábit condénsa: * et in templo ejus omnes dicent glóriam.

Dóminus dilúvium inhabitáre facit: * et sedébit Dóminus rex in ætérnum.

Dóminus virtútem pópulo suo dabit: * Dóminus benedícet pópulo suo in pace.

Glória Patri. Sicut erat.

Ant. **Vox Dómini super aquas multas, Deus majestátis intónuit: Dóminus super aquas multas.**

28. As soon as the bishop has intoned the antiphon *Vox Domini*, he dips the thumb of his right hand into the *Oleum Infirmorum* and anoints the lip of the bell on the outside, where the seven crosses were marked with chalk by the master of ceremonies. The first unction is made below the cross before made in the middle, and then the

others in order passing to the right of the bell. The master of ceremonies before each unction wipes away the crosses made with chalk. Whilst anointing, the bishop reads the following formula from the chart, held before him by the subdeacon, at each unction:

Sancti✠ficétur, et conse✠crétur, Dómine, signum istud. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. In honórem sancti N.[1] **Pax tibi.**

The bishop anoints the bell twice, i.e., at the words *Sanctificetur* and *Consecretur*, and makes the sign of the cross over the place anointed three times, i.e., at the words *Patris*, *Filii* and *Spiritus sancti*.

P.C.—*The second, third, etc., bells are now anointed in the same manner.*

29. Having finished the seven unctions on the outside of the bell (*bells*), the bishop wipes his thumb with absorbent cotton. The deacon then gives the vessel containing the *Oleum Infirmorum* to the master of ceremonies and receives from him the vessel containing the *Sanctum Chrisma*. The bishop dips the thumb of his right hand into the Holy Chrism and anoints the lip of the bell four times on the inside, beginning at that side of the bell at which he made the first unction and passing to the right of the bell. The master of ceremonies will wipe away the chalk-marks, and the subdeacon will hold the chart containing the formula given above (*Sancti✠ficetur*), which the bishop says at each unction.

P.C.—*The second, third, etc., bells are now anointed in the same manner.*

30. After the last unction the bishop wipes his thumb with absorbent cotton. The mitre is then removed by the deacon and the bishop says (or sings *tono feriali*) the following prayer:

[1] Here is inserted the name of the saint to whom the bell is dedicated.

Orémus.

Omnípotens sempitérne Deus, qui ante arcam fœderis per clangórem tubárum, muros lapídeos, quibus adversántium cingebátur exércitus, cádere fecísti; tu hoc tintinnábulum (*hæc tintinnábula*) cœlésti bene✠dictióne perfúnde; ut ante sónitum ejus (*eórum*) lóngius effugéntur ignita jácula inimíci, percússio fúlminum, ímpetus lápidum, læsio tempestátum; ut ad interrogatiónem prophéticam, quid est tibi mare, quod fugísti? suis mótibus cum Jordánico retroáctis fluénto respóndeant: A fácie Dómini mota est terra, a fácie Dei Jacob, qui convértit petram in stagna aquárum, et rupem in fontes aquárum. Non ergo nobis Dómine, non nobis, sed nómini tuo da glóriam, super misericórdia tua; ut cum præsens vásculum (*præséntia váscula*), sicut réliqua altáris vasa, sacro Chrísmate tángitur (*tangúntur*), Oleo sancto ungitur (*ungúntur*), quicúmque ad sónitum ejus (*eórum*) convénerint, ab ómnibus inimíci tentatiónibus líberi, semper fídei Cathólicæ documénta secténtur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

31. After this prayer the deacon puts the mitre on the bishop, who returns to the faldstool and sits down. Two altar-boys, one carrying the dish with slices of bread and lemon, the other carrying the ewer, basin and towels, go to the bishop. If he is the Ordinary, they kneel before him, otherwise they stand. The deacon and subdeacon spread one of the towels over the bishop's lap, and the basin is held over it by the altar-boy. The bishop first cleanses his thumb with bread and lemon and afterwards washes his hands with water and dries them with the second towel.

§ 5. *Incensing of the Bell.*

32. After the bishop has washed his hands, the thurifer stands before him. The master of ceremonies hands the dish containing the *thymiama* and large spoon to the deacon, who gives the spoon to the bishop. The latter puts three spoonfuls of *thymiami* into the censer, which the thurifer then places on the large stool under the bell.[1]

P.C.—*The bishop puts the* thymiama *in all the censers or braziers, one of which is then placed under each bell.*

The chanters now sing the antiphon *Deus in sancto* and the psalm *Viderunt te aquæ*.

Ant. **Deus in sancto via tua: quis Deus magnus sicut Deus noster?**

Psalmus 76.

Vidérunt te aquæ Deus, vidérunt te aquæ: * et timuérunt, et turbátæ sunt abyssi.

Multitúdo sónitus aquárum: * vocem dedérunt nubes.

Etenim sagíttæ tuæ tránseunt: * vox tonítrui tui in rota.

Illuxérunt coruscatiónes tuæ orbi terræ: * commóta est, et contrémuit terra.

In mari via tua, et sémitæ tuæ in aquis multis: * et vestígia tua non cognoscéntur.

Deduxísti sicut oves pópulum tuum, * in manu Móysi et Aaron.

Glória Patri. Sicut erat.

33. After the *Sicut erat* the deacon removes the mitre, the bishop rises and says (or sings *tono feriali*) the following prayer:

Orémus.

Omnípotens dominátor Christe, quo secúndum carnis assumptiónem dormiénte in navi, dum obórta tempéstas

[1] If a brazier is used, the thurifer carries it to the bishop, and after the latter has put the *thymiama* on the live coals the thurifer places the brazier under the bell.

mare conturbásset, te prótinus excitáto et imperánte, dissíluit, tu necessitátibus pópuli tui benígnus succúrre; tu hoc tintinnábulum (*hæc tintinnábula*) sancti Spíritus rore perfúnde, ut ante sónitum illíus (*illórum*) semper fúgiat bonórum inimícus: invitétur ad fidem pópulus christiánus; hostílis terreátur exércitus; confortétur in Dómino per illud (*illa*) pópulus tuus convocátus: ac sicut Davídica cíthara delectátus désuper descéndat Spíritus sanctus; atque ut Samuéle agnum lacténtem mactánte in holocáustum regis ætérni impérii, fragor aurárum turbam répulit adversántium: ita dum hujus vásculi (*horum vasculórum*) sónitus transit per núbila, Ecclésiæ tuæ convéntum manus consérvet angélica; fruges credéntium, mentes et córpora salvet protéctio sempitérna. Per te, Christe Jesu, qui cum Deo Patre vivis et regnas in unitáte ejúsdem Spíritus sancti Deus per ómnia sæcula sæculórum.

R. Amen.

§ 6. *Singing of the Gospel.*

34. After the prayer the bishop sits and the deacon puts on him the mitre. The cross-bearer and acolytes go to the large table, on which the acolytes place their candlesticks. The deacon and subdeacon now meet before the bishop and having bowed to him go to the large table where, assisted by the acolytes, they put on their maniples. The thurifer takes the censer from under the (*first*) bell and stands before the bishop. The deacon returns to the right of the bishop and the latter puts incense into the censer, held before him by the thurifer, and blesses it with the customary formula *Ab illo benedicaris*, etc. The subdeacon in the meantime remains standing near the large table. After the incense has been put into the censer the thurifer and the deacon go to the large table and the deacon takes the Missal in both hands, holding it at the lower corners, the top of it resting on his breast.

35. The deacon and subdeacon, the thurifer carrying the censer and the two acolytes carrying their candlesticks, go to the bishop and kneel before him. The deacon says *Jube Domne benedicere*, after which the bishop gives the blessing in the usual manner, saying *Dominus sit*, etc., as at the blessing given before the Gospel at Mass. They all then rise, bow to the bishop, go towards the right of the bishop, and stand in the same position as at the Gospel in solemn Mass. The master of ceremonies removes the bishop's mitre and the latter rises, receives his crosier, and stands facing the deacon.

36. The deacon sings the following Gospel in the usual tone, and the signing with the cross and incensation of the Missal are performed as usual:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

✠ Sequéntia sancti Evangélii secúndum Lucam.

In illo témpore: Intrávit Jesus in quoddam castéllum: et múlier quædam Martha nómine excépit illum in domum suam: et huic erat soror nómine María, quæ étiam sedens secus pedes Dómini, audiébat verbum illíus. Martha autem satagébat circa frequens ministérium: quæ stetit, et ait: Dómine, non est tibi curæ quod soror mea relíquit me solam ministráre? Dic ergo illi, ut me ádjuvet. Et respóndens, dixit illi Dóminus: Martha, Martha, sollícita es, et turbáris erga plúrima: porro unum est necessárium. María óptimam partem elégit, quæ non auferétur ab ea.

37. When the deacon has finished singing the Gospel, the bishop gives the crosier to the crosier-bearer. The subdeacon carries the Missal to the bishop, who kisses the Gospel, after which the subdeacon gives the Missal to the master of ceremonies and it is carried by the latter to the large table. The bishop is incensed by the deacon. The subdeacon, having given the Missal to the master of ceremonies, remains at the bishop's left. The

deacon, after having incensed the bishop, goes to the latter's right. The deacon and subdeacon then remove their maniples, which are carried by the master of ceremonies to the large table.

38. The bishop then makes *once* the sign of the cross over the bell (*bells*), saying nothing, after which the deacon puts the mitre on the bishop and then all return to the sacristy in the order in which they proceeded to the bell at the beginning of the function and divest. As soon as the procession moves the cord is tied to the hammer or clapper of the bell (*bells*), by means of which the bell (*bells*) is rung until the procession has left the church or place where the function took place.

Section III. Blessing of a Bell by a Priest.

30. By special Indult of the Holy See our bishops are empowered to delegate a priest to bless bells.[1] The priest must use the rite given above in its entirety.[2] Formerly the water used by the priest on this occasion had to be blessed by the bishop, but at present the priest may bless it.[3] The ceremonies, *mutatis mutandis* which are strictly pontifical, are also the same.

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[1] *Facultates Extraordinariæ*, C. 12.
[2] S. R. C., June 23, 1853, n. 3015.
[3] *Ibidem.*

CHAPTER VII.

BLESSING OF A CHURCH.

Section I. Preliminary.

1. By a *Church* is here understood a large building designed and adapted to the general use of the faithful for divine worship *in perpetuum*.

By a *public oratory* is understood a smaller edifice, having a door opening on the street or public road, erected by the authority of the Ordinary, and set apart for divine service *in perpetuum*. By a *semi-public oratory* is understood the chapel of a Seminary, College, House of Retreat, Hospital, Orphanage, etc., which is erected with the permission of the Ordinary for the convenience not of all the faithful nor of particular persons or individual families, but for the service of the inmates of such institution, who, by assisting at the Holy Sacrifice in such oratories, can fulfil the obligation of being present at Mass on Sundays and holydays. It may be erected to answer this purpose *in perpetuum*, or only for a longer or shorter space of time.

By a *private oratory* is understood a chapel erected by Apostolic Indult for the convenience of particular persons or individual families in which such persons or families can comply with the precept of assisting at Mass on Sundays and holydays. It is sometimes called a *domestic chapel*.

2. *Churches* are commonly dedicated by the more solemn

Rite of Consecration, by anointing them with Holy Oil and Chrism, which is a distinctively *episcopal* function. There may be, however, reasons why a church cannot be consecrated; in such cases they are rendered suitable places for divine worship merely by a special blessing, which consists of prayers and sprinkling with holy water. The right of blessing them resides with the bishop, and therefore no priest can perform this blessing without the authority of the Ordinary. The rite of blessing a church is *de facto* a *priestly* function, and hence it is not found in the Roman Pontifical, although a bishop may perform it, and with us he usually does perform it.

Public oratories are blessed in this manner also, although they may be consecrated by a bishop, if the Ordinary judges it advisable to do so.

3. By the consecration or solemn blessing churches and public oratories become sacred places, and are thereby *in perpetuum* dedicated to divine worship, so that they can never be afterwards used for profane purposes. Hence if it can be foreseen that a building is to serve only *temporarily* as a church or public oratory, it is not to be consecrated or publicly blessed, but may be privately blessed by any priest using the *Benedictio Loci* or *Domus Novæ*.[1]

4. *Private oratories* cannot be *solemnly* blessed after the manner of public oratories, but before Mass is celebrated in them they are privately blessed by any priest, who for this purpose will use the *Benedictio Loci* or *Domus Novæ*.[2]

Whether a *semi-public oratory* should be solemnly blessed after the manner of a public oratory, or simply by the *Benedictio Loci* or *Domus Novæ*, depends on cir-

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[1] *Rituale Rom.*, Tit. VIII, cap. VI et VII.

[2] S. R. C., June 5, 1899, n. 4025 ad VI.

cumstances. It is solemnly blessed if it is dedicated for divine service *in perpetuum.*[1]

5. This blessing may be performed on any day of the year, but in the morning, since a Mass must be celebrated in the church immediately after this function.

6. The following rites and ceremonies are used only at the blessing of a church and public or semi-public oratory which are to serve as places of divine worship *in perpetuum.* Since this function is the same, with only a few minor differences, whether a bishop officiates or a priest delegated for this purpose by the Ordinary, we shall describe it as it is to be performed by a priest, according to the Roman Ritual,[2] and afterwards note the differences which occur when a bishop performs the blessing.

Section III. Blessing by a Priest.

A. PREPARATIONS.

7. (*a*) The church should be stripped of all its ornaments, the altars should be bare, and the people should be excluded until the blessing has been performed.[3]

(*b*) *In some convenient place:*

1° Altar crucifix;

2° Six large candlesticks with candles;

3° Altar-linens;

4° Missal and stand;

5° Altar-cards;

6° Altar-bell;

7° Carpets, at least for the high altar.

(*c*) *In the sacristy:*

1° Articles necessary for the celebration of Mass;

2° Vestments for the celebrant (and assistants) of the Mass (*privata*, *cantata*, *solemnis*, *pontificalis* respectively);

[1] *Auctores passim.*

[2] Tit. VIII, cap. XXVII.

[3] *Rituale Rom.*, Tit. VIII, cap. XXVII, n. 3.

3° If the Blessed Sacrament is to be kept in the church, also ciborium containing particles, lunula, key of the tabernacle, ablution vase and finger-towel.

(*d*) *In a room of a house in the vicinity of the church* (*or in the sacristy*):

1° Vase containing holy water and sprinkle (a bunch of hyssop [1] or other herbs);

2° Processional cross; two candlesticks with lighted candles for the acolytes;

3° Ritual (or this Manual);

4° Large vessel containing holy water with which the stoups at the door of the church are filled after the blessing;

5° Surplices for all the ministers;

6° Amice, alb, cincture, *white* stole and cope for the officiant, and biretta.[2]

8. Ministers necessary:

1° Holy-water bearer;

2° Processional cross-bearer;

3° Two acolytes;

4° Four or six chanters;

5° Book-bearer;

6° Master of ceremonies;

7° Two assistants of the officiant. Besides these there may be altar-boys and visiting clergy.

B. FUNCTION.

9. At the appointed hour the visiting clergy, chanters, clerics and altar-boys put on their surplices, after which the officiant, with the aid of his assistants, puts on the amice alb, cincture, stole crossed on the breast, cope and biretta. The acolytes light their candles. At a sign given

[1] *Ri uale Rom.*, Tit. VIII, cap. XXVII, n. 3.

[2] The Ritual makes no mention of a deacon or subdeacon; hence the assistants of the officiant do not wear the dalmatic and tunic, but only surplices.

by the master of ceremonies all proceed to the main entrance of the church [1] in the following order:

1° Holy-water bearer carrying vase and sprinkle;

2° Cross-bearer carrying the processional cross between the two acolytes carrying their candlesticks;

3° Altar-boys, two by two;

4° Chanters, two by two; [2]

5° Clergy, two by two;

6° Book-bearer carrying the Ritual (or this Manual);

7° Officiant between his assistants.[3]

The master of ceremonies has no particular place; he should be constantly near the officiant and direct all the movements.

§ 1. *Blessing of the Exterior of the Church.*

10. Having arrived at the main entrance of the church, which should be open, the celebrant and his assistants stand on the outside facing the entrance, the cross-bearer and acolytes near the door at the right of the officiant, the chanters and clergy behind the celebrant, the holy-water bearer and book-bearer at the right of the first assistant.[4] All turn their faces towards the door of the church.

11. As soon as the officiant has arrived at his place, all remove their birettas, and the officiant, having received from the first assistant the Ritual, recites or sings [5] from it the following prayer: [6]

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[1] If it be a basem , they go to its principal entrance.

[2] If the chanters are not vested in surplice, they walk before the holy-water bear .

[3] All the clergy may wear their birettas.

[4] The *first* assistant is at the right, the *second* at the left of the officiant.

[5] If the prayers during this function are sung, the *tonus ferialis* is used.

[6] The Ritual may be held open before him by the book-bearer whilst he recites this and all other prayers.

Actiónes nostras, quæsumus Dómine, aspirándo præveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Christum Dóminum nostrum.

R. Amen.

After this prayer the officiant intones the antiphon *Asperges me* (these two words only), and the chanters continue the antiphon from the words *Domine hyssopo*, after which they sing the psalm *Miserere*.

Ant. Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries:

*** et os meum annuntiábit laudem tuam.**

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Ant. **Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

12. The officiant, having intoned the antiphon *Asperges me*, hands the Ritual to the first assistant, who gives it to the book-bearer. The first assistant then gives the sprinkler to the officiant, who, accompanied by the two assistants and the holy-water bearer and preceded by the cross-bearer and acolytes,[1] goes around the outside of the church, beginning on his right (epistle) side, sprinkles the walls at the height of his head and near the foundations[2] and returns to the main entrance by his left (gospel) side, repeating slowly the antiphon *Asperges me* during the sprinkling.[3] The chanters, clergy and altar-boys remain at the main entrance of the church during the sprinkling of the walls.

13. Should the officiant return to the main door before the psalm *Miserere* is finished, the chanters will immediately sing the *Gloria Patri*. Should the psalm be finished before the officiant returns, then the psalm *Miserere* may

[1] Van der Stappen, Vol. IV, Quæst. 342, n. 5, *b*.

[2] "*In superiori parte et in fundamentis.*"—*Rituale Rom.*, h.l.

[3] Should there be an obstruction, so that the officiant cannot pass around the church, those parts at least which can be reached must be sprinkled.—S. R. C., Sept. 19, 1665, n. 1321 ad 1.

be repeated before the *Gloria Patri* is sung, or the *Gloria Patri* may be sung after the *Miserere*, and one or more *Gradual* psalms may be added.[1]

14. When the officiant has returned to the main door he gives the sprinkle to the first assistant, who hands it to the holy-water bearer, and the chanters repeat the antiphon *Asperges me* in full. The officiant then receives the Ritual (or this Manual) from the first assistant and facing the door sings:

Orémus.

The first assistant adds:

Flectámus génua.

When the first assistant sings *Flectamus genua* all, except the officiant, cross-bearer and acolytes, genuflect on one knee. Then the second assistant subjoins:

Leváte.

When the second assistant sings *Levate* all rise,[2] after which the officiant recites or sings the following prayer:

Dómine Deus, qui licet cœlo et terra non capiáris, domum tamen dignáris habére in terris, ubi nomen tuum júgiter invocétur: locum hunc, quæsumus, beátæ Maríæ semper Vírginis, et beáti N. (*beatórum N.N.*). **omniúmque Sanctórum intercedéntibus méritis, seréno pietátis tuæ intúitu vísita, et per infusiónem grátiæ tuæ ab omni inquinaménto purífica, purificatúmque consérva; et qui dilécti tui David devotiónem in fílii sui Salomónis ópere complevísti, in hoc ópere desidéria nostra perfícere dignéris, effugiántque omnes hinc nequítiæ spirituáles. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus per ómnia sæcula sæculórum.**

R. Amen.[3]

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[1] Hartmann, § 238, n. 6, *b*.

[2] These ceremonies are observed as often as the first assistant sings *Flectamus genua* and the second assistant *Levate*.

[3] In this prayer after *et beati N.* (*beatorum N.N.*) the name of

§ 2. *Blessing of the Altar.*

15. As soon as this prayer is finished the chanters begin to sing the Litany [1] and the clergy respond. The invocations of the Litany are not repeated as on Holy Saturday.[2] All enter the church in the order given above [3] and proceed to the main altar, where the cross-bearer and acolytes stand at the gospel side, the others take their places in the sanctuary, and the officiant and his assistants go to the lowest step of the altar. All, except the cross-bearer and the acolytes, kneel during the singing of the Litany.[4]

16. After the words *Ut omnibus fidelibus defunctis requiem æternam donare digneris: Te rogamus audi nos*, only the officiant rises and sings (or recites in a loud tone):

Ut hanc Ecclésiam, et Altáre ad honórem tuum, et nomen Sancti tui N. (*Sanctórum tuórum N.N.*), **purgáre, et bene✠dícere dignéris: Te rogámus, audi nos.**

At the word *benedicere* he makes the sign of the cross with his right hand towards the altar only.[5] After the words *et nomen Sancti tui N.* (*Sanctórum tuorum N.N.*) he mentions the name of the saint (*saints*) in whose honor the church is being blessed; if it is dedicated to the Blessed Virgin under any title whatever he says *Nomen Beatæ Virginis Mariæ*; if it is dedicated to any mystery, he mentions the mystery, e.g., *Sanctæ Crucis, Sanctissimi*

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the saint (*saints*) in whose honor the church has been erected is inserted. If the church is dedicated to the Blessed Virgin or to some mystery, e.g., Holy Cross, Blessed Sacrament, etc., the words *et beati N.* are omitted, and nothing is added or changed. —S. R. C., March 11, 1871 n. 3241 ad III.

[1] See Appendix, I, A.

[2] See Chap. I, Laying of a Corner-stone of a Church, No. 28, foot-note.

[3] No. 9.

[4] This would be a suitable time for the holy-water bearer to replenish the vase with holy water.

[5] If a public or semi-public oratory is being blessed, he also says *Ut hanc Ecclesiam et Altare.*

Sacramenti, etc.[1] The officiant then kneels again and the chanters resume the Litany and sing it to the last *Kyrie eleison* after the *Agnus Dei*.

17. After the Litany all rise and the celebrant recites or sings:

Orémus.

To which the first assistant adds:

Flectámus génua.

And the second assistant subjoins:

Leváte.

After which the celebrant subjoins the following oration:

Prævéniat nos, quæsumus Dómine, misericórdia tua: et intercedéntibus ómnibus Sanctis tuis, voces nostras cleméntia tuæ propitiatiónis antícipet. Per Christum Dóminum nostrum.

R. Amen.

18. After this prayer the officiant and his assistants step back from the altar about three paces. Then all in the sanctuary, except the cross-bearer and the acolytes, kneel on both knees, and the officiant recites or sings whilst making on himself the large sign of the cross:

Deus in adjutórium meum inténde.

Then all rise whilst the chanters answer:

Dómine ad adjuvándum me festína.

The officiant then subjoins:

Glória Patri, et Fílio, et Spirítui sancto.

To which the chanters answer:

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

The celebrant then subjoins:

Orémus.

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[1] Van der Stappen, Vol. IV, Quæst. 342, n. 8.

To which the first assistant adds:

Flectámus génua.

And the second assistant subjoins:

Leváte.

Then the celebrant recites or sings the prayer *Omnipotens et misericors Deus*, and at the word *Benedicas* makes the sign of the cross towards the altar.

Omnípotens et miséricors Deus, qui Sacerdótibus tuis tantam præ céteris grátiam contulísti, ut quidquid in tuo nómine digne, perfectéque ab eis ágitur, a te fíeri credátur: quæsumus imménsam cleméntiam tuam, ut quidquid modo visitatúri sumus, vísites; et quidquid benedictúri sumus, bene✠dícas: sitque ad nostræ humilitátis intróitum, Sanctórum tuórum méritis, fuga dæmonum, Angeli pacis ingréssus. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus per ómnia sæcula sæculórum.

R. Amen.

§ 3. *Blessing of the Interior of the Church.*

19. After this prayer the officiant intones the antiphon *Benedic Domine* (these two words only), and the chanters take it up at the word *Domum* and sing it to the end, after which they recite or sing the psalms that follow.

Ant. **Bénedic Dómine * domum istam nómini tuo ædificátam.**

Psalmus 119.

Ad Dóminum cum tribulárer clamávi: *et exaudívit me.

Dómine líbera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?

Sagíttæ poténtis acútæ, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

Cum his, qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Glória Patri. Sicut erat.

Psalmus 120.

Levávi óculos meos in montes, * unde véniet auxílium mihi.

Auxílium meum a Dómino, * qui fecit cœlum et terram.

Non det in commotiónem pedem tuum: * neque dormítet qui custódit te.

Ecce non dormitábit neque dórmiet, * qui custódit Israël.

Dóminus custódit te, Dóminus protéctio tua, * super manum déxteram tuam.

Per diem sol non uret te: * neque luna per noctem.

Dóminus custódit te ab omni malo: * custódiat ánimam tuam Dóminus.

Dóminus custódiat introítum tuum, et éxitum tuum: * ex hoc nunc, et usque in sæculum.

Glória Patri. Sicut erat.

Psalmus 121.

Lætátus sum in his, quæ dicta sunt mihi: * in domum Dómini íbimus.

Stantes erant pedes nostri, * in átriis tuis Jerúsalem.

Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israël ad confiténdum nómini Dómini.

Quia illic sedérunt sedes in judício, * sedes super domum David.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te:

Fiat pax in virtúte tua: * et abundántia in túrribus tuis.

Propter fratres meos, et próximos meos, * loquébar pacem de te.

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

Glória Patri. Sicut erat.

Ant. Bénedic Dómine domum istam nómini tuo ædificátam.

20. As soon as the officiant has intoned the antiphon *Benedic Domine*, the first assistant hands him the sprinkle. Then, preceded by the cross-bearer and acolytes, and accompanied by the two assistants and the holy-water bearer, the officiant sprinkles the inner walls of the church

on a level with his head and near the floor.[1] He begins the sprinkling behind the altar at the gospel side, then passes down the gospel side of the church, returns by the epistle side, and finishes the sprinkling behind the altar where he began it. During the sprinkling he repeats the following:

Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

The chanters, clergy and altar-boys remain in the sanctuary during the sprinkling.

21. Having returned to the front of the altar, the officiant gives the sprinkle to the first assistant, who hands it to the holy-water bearer. The sprinkle and vase are then carried to the sacristy by the holy-water bearer. The chanters repeat the antiphon *Benedic Domine*, after which the officiant standing at the foot of the altar subjoins:

Orémus.

Then the first assistant adds:

Flectámus génua.

To which the second assistant subjoins:

Leváte.

Then the officiant recites or sings the following prayer:

Deus, qui loca nómini tuo dicánda sanctíficas, effúnde super hanc oratiónis domum grátiam tuam: ut ab ómnibus hic nomen tuum invocántibus auxílium tuæ misericórdiæ sentiátur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus per ómnia sæcula sæculórum.

R. Amen.

§ 4. *Mass.*

22. After this prayer all go to the sacristy in the same order in which they proceeded to the main door at the

[1] "*In parte superiori et inferiori.*"—*Rituale Rom.*, h.c., n. 11.

beginning of the function, and the officiant divests. The celebrant and ministers of the Mass put on their vestments. Then the people are allowed to enter the church and the altar is prepared for the celebration of Mass. The portable altar-stone, three altar-linens, crucifix, candlesticks with lighted candles, altar-cards, book-stand with Missal, are placed on the altar,[1] and whatever else is necessary, according to the rite of the Mass, is prepared in the sanctuary. The side altars are dressed.

23. The Mass will be of the mystery or saint in whose honor the church was blessed.[2] The *ritus* will be that of a *Missa votiva solemnis pro re gravi*.[3] If this solemn votive Mass of the mystery or saint in whose honor the church was blessed cannot be celebrated on account of the greater dignity of the feast or office occurring on the same day, the Mass of the latter is celebrated, and the Collect, Secret and Postcommunion of the votive Mass will be added to those of the latter *sub unica conclusione*.[4]

NOTE.—The Mass of the saint whose feast is celebrated on that day, or the Mass *de communi pro Dedicatione*, cannot be celebrated on this occasion. The latter is restricted to the solemn consecration of a church or an altar performed by a bishop.

Section III. Blessing by a Bishop.

24. When a bishop blesses a church or public or semi-public oratory destined for divine worship *in perpetuum*, the prayers, antiphons, psalms, etc., are the same as those given above.

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[1] Also a ciborium with particles, the lunula for the large host, the key of the tabernacle, and the ablution vase, if the Blessed Sacrament is to be kept in the church.

[2] *Rit. Rom. Ibidem*, n. 12.

[3] See Chap. I, Laying of the Corner-stone of a Church, No. 49.

[4] *Ibidem.*

With regard to the ceremonies the following items are to be noted:

(*a*) The bishop vests in amice, alb, cincture, pectoral cross, *white* stole and cope, morse [1] mitre (*auriphrygiata*) and crosier;

(*b*) The two assistants of the bishop use either surplices only, or they may be vested in amice, alb, cincture, and the deacon in *white* stole also; [2] dalmatic and tunic are not prescribed to be worn by them.

(*c*) The bishop is followed by the mitre, crosier, book and candle bearers. The book-bearer holds the Ritual open before the bishop as often as the latter recites anything from it. The candle-bearer is always at the side of the book-bearer.

(*d*) The mitre and crosier are used by the bishop:

1° When going from the sacristy or place where he vested to the main door;

2° When entering the church, until he has reached the altar;

3° When during the Litany he rises and recites *Ut hanc Ecclesiam et Altare ad honorem tuum, et nomen Sancti tui N. purgare, et bene✠dicere digneris.*

4° Whilst receding a short distance from the altar, before saying *Deus in adjutorium meum intende.*

5° When returning to the sacristy.

(*e*) He uses the mitre without the crosier:

1° Whilst sprinkling the outside walls of the church;

2° During the singing of the Litany;

3° Whilst sprinkling the inside walls of the church;

At all other times he uses neither mitre nor crosier.

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[1] See Chap. I, Laying of a Corner-stone of a Church, No. 7, *e*, 1°, foot-note.

[2] They are vested in this manner at the laying of the corner-stone and at the consecration of a church.

(*f*) A cushion or prie-dieu is placed at the foot of the altar for the bishop's use.

(*g*) He may celebrate the Mass or assist at it in mozzetta and biretta or in cope and mitre in his own diocese, or in mantelletta and biretta outside his diocese.

CHAPTER VIII.

BLESSING OF TEMPORARY CHURCH BUILDINGS AND DOMESTIC CHAPELS.

A. PRELIMINARY.

1. Private oratories or domestic chapels and buildings that are to serve only *temporarily*, as churches or public or semi-public oratories, are not to be blessed with the rites and ceremonies described above at the solemn blessing of a church.[1] They may be blessed on any day of the year and at any hour of the day by the *Benedictio Loci* or *Domus Novæ*.[2]

2. This blessing can be performed by any priest, either *privately* as the Ritual seems to indicate, or with some external solemnity. Neither the Roman Ritual nor the Ceremonials prescribe a definite method in the latter case, although a sermon, procession or other public demonstration would not be inopportune.

3. If the blessing is performed *privately*, the officiant is vested in surplice and stole; if it is done with some external solemnity he may use the cope also. The color of the stole and cope should be *pro ratione temporis* [3] of the office of the day on which the blessing takes place.

4. Besides the officiant there should be present at least a holy-water bearer, but a processional cross-bearer, acolytes, altar-boys and assisting clergy may also attend.

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[1] See Chap. VII, Blessing of a Church or Public Oratory, nn. 3 to 5.

[2] S. R. C., June 5, 1899, n. 4025 ad VI.

[3] *Rituale Rom.*, Tit. VIII, cap. I, n. 2.

B. FUNCTION.

5. All assemble at a place near the building to be blessed and go to the latter in procession, observing the following order:

1° Holy-water bearer carrying the vase and sprinkle;

2° Cross-bearer carrying the cross between two acolytes carrying candlesticks with lighted candles;

3° Altar-boys, two by two;

4° Clergy, two by two;

5° Book-bearer carrying the Ritual (or this Manual);

6° Officiant between two assistants, who raise the borders of the officiant's cope, if he wears it.

6. Having arrived at the building, all enter it and proceed to the altar. The cross-bearer and acolytes stand at the gospel side, the others divide into two parties and occupy places on either side of the sanctuary, the officiant and his assistants stand at the foot of the altar, and the holy-water bearer stands at the side of the assistant, who is at the right of the officiant.

7. The officiant then recites the versicles to which those present respond, and whilst the *Adjutorium nostrum in nomine Domini* is being said, each makes the large sign of the cross on himself. After the versicles the officiant recites one of the following prayers, i.e., *Benedic Domine*, etc., or *Te Deum Patrem*, etc., and makes the sign of the cross at the places indicated towards the altar.

BENEDICTIO LOCI.

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Béne✠dic Dómine, Deus omnípotens, locum istum (*domum istam*): ut sit in eo (*ea*) sánitas, cástitas, victória, virtus, humílitas, bónitas, et mansuetúdo, plenitúdo legis, et gratiárum áctio Deo Patri, et Fílio, et Spirítui sancto; et hæc benedíctio máneat super hunc locum (*hanc domum*) et super habitántes in eo (*ea*) nunc et in ómnia sæcula sæculórum.

R. Amen.

BENEDICTIO DOMUS NOVÆ.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Te Deum Patrem omnipoténtem supplíciter exorámus pro hac domo, et habitatóribus ejus, ac rebus: ut eam bene✠dícere, et sancti✠ficáre, ac bonis ómnibus ampliáre dignéris: tríbue eis Dómine de rore cœli abundántiam, et de pinguédine terræ vitæ substántiam, et desidéria voti eórum ad efféctum tuæ miseratiónis perdúcas. Ad intróitum ergo nostrum bene✠dícere, et sancti✠ficáre dignéris hanc domum, sicut benedícere dignátus es domum Abraham, Isaac, et Jacob: et íntra paríetes domus istíus Angeli tuæ lucis inhábitent, eámque, et ejus habitatóres custódiant. Per Christum Dóminum nostrum.

R. Amen.

8. At the end of the prayer the officiant receives the sprinkle from the assistant at his right and sprinkles the place towards the altar, 1° in the middle, 2° at his left, 3° at his right; then he hands the sprinkle to the assistant, who gives it to the holy-water bearer. Then a sermon may be preached. The *Te Deum* [1] may then be sung, after which all retire.

[1] See Appendix I, C.

CHAPTER IX.

RECONCILIATION OF A POLLUTED[1] CHURCH WHICH WAS ONLY BLESSED, AND ITS CONTIGUOUS CEMETERY.[2]

Section I. Reconciliation by a Priest.

A. PREPARATIONS.

1. *In the sacristy:*

(*a*) Amice, alb, cincture, *white* stole and cope, and biretta for the officiant;

(*b*) Surplices for the altar-boys, clerics, chanters, visiting clergy and the assistants;[3]

(*c*) Processional cross;

(*d*) Two candlesticks for the acolytes;

(*e*) Ordinary vase containing holy water, and sprinkle "*ex hyssopo*";

(*g*) Roman Rituals (or copies of this Manual) for the officiant and the chanters;

(*h*) Vestments for the celebrant and ministers of the Mass, of the color of the day;

(*i*) Necessaries for the celebration of the Mass (*privata*, *cantata*, *solemnis* or *pontificalis*);

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[1] We use the word *polluted* instead of *profaned*, which is sometimes selected, but is less expressive.

[2] See Chap. IV, Reconciliation of a Consecrated but Polluted Church, Section 1, Preliminary.

[3] The Ritual makes no mention of a deacon or subdeacon; hence the assistants of the officiant do not wear the dalmatic and tunic, but only surplices.

(*j*) Ciborium containing small particles, lunula and key of the tabernacle, if the Blessed Sacrament is to be kept in the church;

(*k*) Necessary ornaments for the altars: crosses, candelabra, cloths, missals, cards, bells, carpets, etc.

(*l*) A large vessel containing holy water, with which the ordinary vase may be replenished, if necessary, and the holy-water stoups are filled before the Mass.

2. Ministers necessary for this function: holy-water bearer; processional cross-bearer; two acolytes; four or six chanters; book-bearer; master of ceremonies; two assistants of the officiant. Besides these there may be altar-boys and visiting clergy.

B. FUNCTION.

3. At the appointed hour the visiting clergy, chanters, clerics and altar-boys go to the sacristy and put on their surplices, after which the officiant, with the aid of his assistants, puts on the amice, alb, cincture, stole crossed on his breast, cope and biretta. The acolytes light their candles.

4. At a signal given by the master of ceremonies all proceed to the main entrance of the church in the following order:

1° Holy-water bearer, carrying vase and sprinkles;

2° Cross-bearer, carrying the processional cross, between two acolytes carrying their candlesticks;

3° Altar-boys, two by two;

4° Chanters, two by two;[1]

5° Visiting clergy, two by two;

6° Book-bearer carrying the Ritual;

7° Officiant between his two assistants.[2]

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[1] If the chanters are not vested in surplice, they walk before the holy-water bearer.

[2] All the clergy may wear birettas.

The master of ceremonies has no particular place; he should be constantly near the officiant and direct all the movements.

§ 1. *Sprinkling of the Exterior of the Church.*

5. Having arrived at the main entrance of the church, the officiant and his assistants stand on the outside facing the door, the cross-bearer and acolytes near the door at the right of the officiant, the chanters, altar-boys and clergy behind the celebrant, the holy-water bearer and book-bearer at the right of the first assistant.[1] All turn their faces towards the door of the church.

6. As soon as the officiant has arrived at his place all remove their birettas and the officiant intones from the Ritual, which he receives from the first assistant,[2] the antiphon *Asperges me* (these two words only), and the chanters continue it from the words *Domine hyssopo*, after which they recite or sing the psalm *Miserere*, to which they add the *Gloria Patri*, and then repeat the antiphon in full.

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi et malum coram te feci: * ut justificéris in sermónibus tuis et vincas, cum judicáris.

Ecce enim in iniquitáti-

[1] The place of the *first* assistant is always at the right, that of the *second* at the left of the officiant.

[2] The Ritual may be held open before him by the book-bearer whilst he recites this and all other prayers.

bus concéptus sum, * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor, * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam, si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri. Sicut erat.

Ant. Aspérges me Dómine hyssópo, et mundábor: lavábis me et super nivem dealbábor.

7. The officiant, having intoned the antiphon *Asperges me*, hands the Ritual to the first assistant, who gives it to the book-bearer. The first assistant then gives the sprinkle to the officiant, who, accompanied by his two assistants and the holy-water bearer and preceded by the cross-bearer and acolytes,[1] goes around the outside of the church, beginning at his right (epistle) side, sprinkles the walls

[1] All the others remain at the main door.

of the church and the cemetery (i.e., if the walls of the church abut on the cemetery), especially the polluted spots, and returns to the main entrance by his left (gospel) side.[1]

8. When the officiant has returned to the main entrance, he hands the sprinkle to the first assistant, who gives it to the holy-water bearer. At the end of the psalm *Miserere* the chanters repeat the antiphon *Asperges me* in full, when the officiant receives the Ritual from the first assistant and, facing the door, recites (*sings*) the following prayer:

Orémus.

Omnípotens et miséricors Deus, qui Sacerdótibus tuis tantam præ céteris grátiam contulísti, ut quidquid in tuo nómine digne, perfectéque ab eis ágitur, a te fíeri credátur: quæsumus imménsam cleméntiam tuam, ut quod modo visitatúri sumus, vísites; et quidquid benedictúri sumus, bene✠dícas; sitque ad nostræ humilitátis intróitum, Sanctórum tuórum méritis, fuga dæmonum, Angeli pacis ingréssus. Per Christum Dóminum nostrum.

R. Amen.

9. As soon as this prayer is finished the chanters begin the Litany[2] and the clergy respond. The invocations of the Litany are *not* repeated as on Holy Saturday.[3] All enter the church in the order given above (No. 4) and proceed to the main altar, where the cross-bearer and acolytes stand at the gospel side, the others take their place in the sanctuary and the officiant and his assistants go

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[1] If it is impossible to go around the church, he sprinkles the wall at his right as far as he can, then, passing by the front of the church, he goes to the place at the other side of the church nearest to the point at which he stopped on the right side and begins to sprinkle the walls from that point until he arrives at the main portal.

[2] See Appendix I, A.

[3] See Chap. I, Laying of the Corner-stone of a Church, No. 27, foot-note.

to the lowest step of the altar. All, except the cross-bearer and acolytes, kneel during the singing of the Litany.[1]

10. After the words *Ut omnibus fidelibus defunctis requiem æternam donare digneris: Te rogamus audi nos*, only the officiant rises and sings or recites in a *loud* tone:

Ut hanc Ecclésiam, et Altáre hoc ac Cœmetérium[2] purgáre, et reconci✠liáre dignéris.

R. Te rogámus audi nos.

At the word *Reconciliare* he makes the sign of the cross with his right hand towards the altar only. The officiant then kneels again and the chanters resume the Litany and sing it to the last *Kyrie eleison* after the *Agnus Dei*.

11. After the Litany all rise and the officiant says:

Orémus.

To which the first assistant adds:

Flectámus génua.

And the second assistant subjoins:

Leváte.

When the first assistant says *Flectamus genua* all, except the officiant, cross-bearer and acolytes, genuflect on one knee, and when the second assistant says *Levate* all rise, after which the officiant recites (*sings*) the following prayer:

Prævéniat nos, quæsumus Dómine, misericórdia tua: et intercedéntibus ómnibus Sanctis tuis, voces nostras cleméntia tuæ propitiatiónis antícipet. Per Christum Dóminum nostrum.

R. Amen.

12. After this prayer the officiant, his assistants and all the others, except the cross-bearer and the acolytes,

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[1] This would be a suitable time for the holy-water bearer to replenish the vase with holy water.

[2] If the cemetery is not contiguous to the church and, consequently, not polluted, the words *ac Cœmeterium* are omitted.

kneel on both knees *in plano* and the officiant says whilst making on himself the large sign of the cross:

Deus in adjutórium meum inténde.

Then all rise whilst the chanters answer:

Dómine ad adjuvándum me festína.

The officiant then subjoins:

Glória Patri, et Fílio, et Spirítui sancto.

To which the chanters answer:

Sicut erat in princípio et nunc, et semper, et in sæcula sæculórum. Amen.

§ 2. *Sprinkling of the Interior of the Church.*

13. The officiant now intones the antiphon *Exsurgat Deus* (these two words only), and the chanters continue it from the words *Et dissipentur*, after which they recite the psalm *In ecclesiis*, repeating the antiphon after each verse in the following manner:

Ant. **Exsúrgat Deus, * et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.**

Psalmus 67.

In ecclésiis benedícite Deo Dómino, * de fóntibus Israël.

Ant. **Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.**

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Ant. **Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.**

Príncipes Juda duces eórum: * príncipes Zábulon, príncipes Néphtali.

Ant. **Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.**

Manda Deus virtúti tuæ: * confírma hoc Deus, quod operátus es in nobis.

Ant. **Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.**

A templo sancto tuo in Jerúsalem, * tibi ófferent reges múnera.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdant eos, qui probáti sunt argénto.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.

Díssipa Gentes, quæ bella volunt: vénient legáti ex Ægypto: * Æthiópia prævéniet manus ejus Deo.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.

Regna terræ, cantáte Deo: * psállite Dómino.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.

Psállite Deo, qui ascéndit super cœlum cœli, * ad Oriéntem.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.

Ecce dabit voci suæ vocem virtútis, date glóriam Deo super Israël: * magnificéntia ejus, et virtus ejus in núbibus.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.

Mirábilis Deus in sanctis suis, Deus Israël ipse dabit virtútem, et fortitúdinem plebi suæ, * benedíctus Deus.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus.

14. As soon as the officiant has intoned the antiphon *Exsurgat Deus* the first assistant hands him the sprinkle. Then, preceded by the cross-bearer and acolytes and accompanied by his assistants and the holy-water bearer, the officiant sprinkles the inner walls of the church on a level with his head and towards the floor, and in a special manner the polluted spots. He begins the sprinkling behind the altar at the gospel side, then passes down the gospel side of the church, returns by the epistle side,

and finishes the sprinkling behind the altar where he began it. The chanters, clergy and altar-boys remain in the sanctuary during the sprinkling.

15. Having finished the sprinkling, the officiant returns to the foot of the altar, gives the sprinkle to the first assistant, who hands it to the holy-water bearer. When the chanters have finished the psalm *In ecclesiis*, the first assistant hands the Ritual to the officiant, who recites (*sings*), without saying *Oremus*, the following prayer:

Deus, qui in omni loco dominatiónis tuæ clemens et benígnus purificátor assístis: exáudi nos, quæsumus, et concéde; ut in pósterum inviolábilis hujus loci permáneat benedíctio, et tui múneris benefícia univérsitas fidélium, quæ súpplicat, percípere mereátur. Per Christum Dóminum nostrum.

R. Amen.

16. After this prayer all return to the sacristy in the order in which they proceeded to the main entrance at the beginning of the function, and the officiant divests. The celebrant and the ministers of the Mass to be celebrated put on their vestments, and the altar is prepared for Mass by the sacristan, the altar-boys light the candles, and the holy-water stoups at the entrance of the church are filled with holy water. The people are allowed to enter the church.

NOTE.—The Mass will be *officio conformis*, without any change whatever on account of this function.

Section III. Reconciliation by a Bishop.

17. When a bishop reconciles a polluted church which was only *blessed*, the antiphons, psalms, and prayers are the same as those given above when a priest performs this function.

With regard to the ceremonies the following changes are to be noted:

(*a*) The bishop vests in amice, alb, cincture, pectoral cross, *white* stole and cope, morse,[1] mitre and crosier;

(*b*) The two assistants are vested in surplices;

(*c*) The bishop is followed by the mitre, crosier, book and candle bearers. The book-bearer holds the Ritual open before the bishop as often as the latter recites anything from it. The candle-bearer is always at the side of the book-bearer;

(*d*) The mitre and crosier are used by the bishop;

1° When going from the sacristy or other place where he vested to the main door;

2° When entering the church until he has reached the altar;

3° When during the Litany he rises and recites *Ut hanc Ecclesiam et Altare hoc ac Cœmeterium purgare et reconci✠liare digneris;*

4° When returning to the sacristy or other place to divest.

(*e*) He uses the mitre without the crosier:

1° Whilst sprinkling the outside walls of the church;

2° During the singing of the Litany;

3° Whilst sprinkling the inside walls of the church;

At all other times he uses neither the mitre nor the crosier.

18. If the bishop assists at the Mass, he gives the solemn benediction before the last Gospel, in the manner described above.[2]

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[1] See Chap. I, Laying of the Corner-stone of a Church, No. 7, *e*, 1°. foot-note.

[2] *Ibidem*, No. 45.

CHAPTER X.

BLESSING OF THE NEW FRONT OF A CHURCH.[1]

A. PREPARATIONS.

1. *In the sacristy:*

(*a*) Amice, alb, cincture, pectoral cross, *white* stole and cope, morse,[2] mitre (*auriphrygiata*) and crosier for the bishop;

(*b*) Amice, alb, cincture, *white* dalmatic and tunic for the deacon and subdeacon; stole for the deacon;

(*c*) Processional cross;

(*d*) Two candlesticks with lighted candles for the acolytes;

(*e*) Vase containing holy water and sprinkle;

(*f*) Censer and boat;

(*g*) Surplices for altar-boys and the visiting clergy;

(*h*) Copies of the *Supplementum ad Appendicem Pontificalis Romani* or of this Manual for the bishop and chanters.

At the main door a large cross which is to be placed over the portal or on the tower. This cross may be placed in its proper position before the function takes place.

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[1] The following rite was approved by the S. R. C., Feb. 12, 1887, and was ordered to be added as a supplement to the Appendix of the *Pontificale Romanum*.

[2] See Chap. I, Laying of a Corner-stone of a Church, No. 7, *e*, 1°, foot-note.

B. FUNCTION.

§ 1. *From the Beginning to the Blessing of the Front of the Church.*

2. Having vested in the sacristy, all proceed to the altar of the church in the following order:

1° Holy-water bearer and thurifer;
2° Cross-bearer and acolytes;
3° Chanters;[1]
4° Altar-boys;
5° Visiting clergy;
6° Bishop between the deacon and subdeacon.

The thurifer takes his place near the communion-rail, the cross-bearer and the acolytes will stand immediately before the thurifer; the altar-boys and clergy in rows in the sanctuary; the holy-water bearer at the right of the deacon; and the bishop and his assistants at the foot of the altar.

3. The bishop, having laid aside the crosier and removed the mitre, intones the antiphon *Adesto Deus unus*, which the chanters continue to the end.

Ant. **Adésto Deus unus * omnípotens, Pater, Fílius, et Spíritus sanctus.**

After the antiphon the bishop recites or sings the following prayer:

Orémus.

Actiónes nostras, quæsumus Dómine, aspirándo præveni et adjuvándo proséquere, ut cuncta nostra orátio et operátio a Te semper incípiat, et per Te cœpta finiátur. Per Christum Dóminum nostrum.

R. Amen.

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[1] If the chanters are not vested in cassocks and surplices, they precede the holy-water bearer.

4. After this prayer the bishop intones the antiphon *Asperges me*, which the chanters continue to the end.

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

As soon as the bishop has intoned the *Asperges me* he receives the sprinkle from the deacon and sprinkles himself and the bystanders. Having then given the sprinkle to the deacon, who hands it to the holy-water bearer, the bishop resumes the mitre and crosier, and all proceed to the main entrance of the church in the same order in which they entered it from the sacristy (No. 2).

§ 2. *Blessing of the Front of the Church and of the Cross.*

5. Having arrived on the outside of the church, the bishop lays aside his crosier, receives the sprinkle, and beginning at his right side, then passing to his left, sprinkles the front of the church, the upper part, towards the foundation and at the height of his face, saying continually:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

6. Having returned to the door of the church, he lays aside the sprinkle and the mitre and facing the church, he says:

Orémus.

Béne✠dic, Dómine, hanc novam Ecclésiæ frontem, et præsta per invocatiónem sancti tui nóminis, ut quicúmque eámdem Ecclésiam pura mente ingréssi fúerint, córporis sanitátem et ánimæ medélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

7. Standing in the same place the bishop now blesses the large cross, saying:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Béne✠dic, Dómine Jesu Christe, hanc Crucem tuam, per quam eripuísti mundum a potestáte diáboli, et superásti Passióne tua suggestórem peccáti, qui gaudébat in prævaricatióne primi hóminis per ligni vétiti sumptiónem: Qui cum Deo Patre et Spíritu sancto vivis et regnas in sæcula sæculórum.

R. Amen.

Orémus.

Sanctí✠fica, Dómine Jesu Christe, signáculum istud Passiónis tuæ, ut sit inimícis tuis obstáculum, et credéntibus in Te perpétuum efficiátur victóriæ vexíllum: Qui cum Deo Patre vivis et regnas in unitáte Spíritus sancti Deus per ómnia sæcula sæculórum.

R. Amen.

8. The thurifer now approaches the bishop and holds before the latter the boat containing the incense, which the bishop blesses, saying:

Orémus.

Dómine Deus omnípotens, cui adsístit exércitus Angelórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscitur: dignáre respícere, bene✠dícere, et sancti✠ficáre hanc creatúram incénsi, ut omnes languóres omnésque infirmitátes atque insídiæ inimíci odórem ejus sentiéntes effúgiant, et separéntur plásmate tuo; ut numquam lædátur a morsu antíqui serpéntis, quod pretióso Fílii tui sánguine redemísti. Per eúmdem Christum Dóminum nostrum.

R. Amen.

After this blessing the bishop puts incense into the censer in the usual manner. He then sprinkles the cross with holy-water and incenses it, saying nothing, after which the bishop, clergy and people reverently genuflect to the cross.

9. If the cross has not before been placed in its proper position, the mason puts it, if feasible, in position now. In the meantime the bishop receives the mitre and crosier, and all enter the church and proceed to the high altar in the order given above (No. 2), whilst the chanters sing the antiphon *Attollite portas*, to which they add the psalm *Domini est terra.*

Ant. **Attóllite portas príncipes vestras, et elevámini portæ æternáles; et introíbit Rex glóriæ.**

Psalmus 23.

Dómini est terra, et plenitúdo ejus: * orbis terrárum, et univérsi, qui hábitant in eo.

Quia ipse super mária fundávit eum: * et super flúmina præparávit eum.

Quis ascéndet in montem Dómini? * aut quis stabit in loco sancto ejus?

Innocens mánibus et mundo corde, * qui non accépit in vano ánimam suam, nec jurávit in dolo próximo suo.

Hic accípiet benedictiónem a Dómino: * et misericórdiam a Deo salutári suo.

Hæc est generátio quæréntium eum, * quæréntium fáciem Dei Jacob.

Attóllite portas príncipes vestras, et elevámini portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus fortis et potens: Dóminus potens in prælio.

Attóllite portas príncipes vestras, et elevámini portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus virtútum ipse est Rex glóriæ.

Glória Patri, et Fílio, * et Spirítui sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

10. After the psalm *Domini est terra* the bishop ascends to the predella and gives the Pontifical blessing in the usual manner.[1]

[1] See Chap. I, Laying of the Corner-stone of a Church, No. 45.

CHAPTER XI.

BLESSING OF A SCHOOL-HOUSE.[1]

1. The *Rituale Romanum* contains two blessings for a school-house. The first is very simple, and may be used at the private blessing; the second, which is more elaborate, is properly used at more solemn functions of the blessing of a *new* school-house. Both blessings are classed among the *Benedictiones non reservatæ*, and consequently may be performed by any priest, on any day and at any hour.

I. Private Blessing.

2. The priest, vested in surplice and white stole, assisted by two altar-boys, one carrying the *Rituale*, the other carrying the holy-water vase and sprinkle, enters the school-house. At the threshold the officiant takes off his biretta, and the following versicles, responses and prayer are recited.

V. Pax huic dómui.
R. Et ómnibus habitántibus in ea.
V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Jesu Christe, qui Apóstolis tuis præcepísti, ut in quamcúmque domum intrárent, pacem illi adprecaréntur,

[1] May be used when blessing a seminary, college and convent school.

sancti✠fica, quæsumus, per ministérium nostrum hanc domum púeris (*puéllis*) educándis destinátam; effúnde super eam tuæ bene✠dictiónis et pacis abundántiam, fiat eis salus, sicut dómui Zachæi, te intránte, facta est; manda Angelis tuis, ut eam custódiant, et ab ea omnem inimici repéllant potestátem; reple docéntes in ea spíritu sciéntiæ, sapiéntiæ et timóris tui; discéntes cœlésti grátia fove, ut quæ salutáriter edocéntur, intelléctu cápiant, corde retíneant, ópere exsequántur; atque omnes habitatóres ejus virtútum ómnium opéribus tibi pláceant, ut in ætérnam domum in cœlis aliquándo récipi mereántur. Per te, Jesu Christe, Salvátor mundi, qui vivis et regnas Deus in sæcula sæculórum.

R. Amen.

After this prayer he sprinkles each room with holy water, and then retires.

III. Solemn Blessing of a New School-house.

Section I. By a Priest.

3. According to the *Rituale* this blessing is to take place on a Sunday or feast-day. If possible, it should be performed in the morning, since the *Rituale* says that a *Missa conveniens officio diei* be celebrated after the blessing.

A. PREPARATIONS.

4. I. In the parochial residence, or some other suitable place near the school-house, on a table covered with a white cloth:

(*a*) Amice, alb, cincture, white stole and cope for the officiant;

(*b*) Two amices, albs and cinctures, dalmatic and tunic for the deacon and subdeacon; stole for the deacon;

(*c*) Amice, alb, cincture and tunic for the subdeacon who is to carry the processional cross;

(*d*) Two candlesticks with lighted candles for the acolytes;

(*e*) Processional cross;

(*f*) Censer and holy-water vase and sprinkle;

(*g*) Surplices for the attendants and visiting clergy;

(*h*) Copies of the Roman Ritual (or of this Manual) for the officiant and chanters.

II. In the principal room of the school-house, on a table covered with a white cloth: a large crucifix, which is afterwards to be hung on the wall or placed in a niche, between two candlesticks with lighted candles.

B. FUNCTION.

5. All being vested they proceed to the church in the following order:

(*a*) School-children preceded by their banner;

(*b*) Chanters;[1]

(*c*) Thurifer with censer and boat and an altar-boy carrying the holy water and sprinkle;

(*d*) Subdeacon (*cleric*) carrying the cross, between the two acolytes bearing their candlesticks with lighted candles;

(*e*) Clergy, followed by the officiant walking between the deacon and subdeacon.

During the procession appropriate hymns, the Litany of the Saints, etc., may be sung.

§ 1. *In the Church.*

6. Having arrived in the church, the clergy go to the main altar. The cross-bearer and acolytes stand on the gospel side, the thurifer and holy-water bearer on the epistle side, the clergy in rows before the altar. The officiant and his assistants kneel on the lowest step of the altar. All present, except the cross-bearer and acolytes, kneel. The officiant then intones the hymn *Veni Creator*

[1] If the chanters are vested in cassock and surplice, they follow the cross-bearer.

Spíritus,[1] which is continued to the end by the chanters. At the beginning of the second strophe all rise and remain standing to the end of the hymn.

7. After the hymn the following versicles, responses and prayers are sung:

V. Kyrie eléison.
R. Christe eléison.
V. Kyrie eléison. Pater noster (*secreto*).
V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui corda fidélium sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére.

Deus, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purífica per infusiónem sancti Spíritus cogitatiónes cordis nostri; ut hanc nostram benedictiónem digne perfícere, et tuis fidélibus perínde optátam salútem procuráre valeámus.

Actiónes nostras, quæsumus Dómine, aspirándo præveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per omnia sæcula sæculórum.

R. Amen.
V. Sínite párvulos veníre ad me.
R. Tálium est enim regnum cœlórum.

Orémus.

Omnípotens sempitérne Deus, te supplíciter deprecámur, ut respícere dignéris super infántulos tuos: infúnde in

[1] See Appendix I, B.

corda eórum grátiam Spíritus sancti; ut per eúmdem illumináti et edócti sciant, quid accéptum sit coram te omni témpore, et proficiant sapiéntia, ætáte et grátia. Per Christum Dóminum nostrum.

R. Amen.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

8. The officiant and his assistants now turn towards the people and the deacon sings:

V. Procedámus in pace.

To which the chanters answer:

R. In nómine Christi. Amen.[1]

§ 2. *Sprinkling of the Exterior of the School-house.*

After this the procession leads to the school-house in the order in which it filed from the parish-house to the church. Having arrived, all remain standing in front of the building and the officiant sings:

V. Pax huic dómui.

To which the chanters answer:

R. Et ómnibus habitántibus in ea.

9. The officiant then intones the antiphon *Asperges me*, which the chanters continue to the end, and to which they add what follows:

Ant. **Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.**

Miserére mei Deus. secúndum magnam misericórdiam tuam.

Glória Patri, et Fílio, et Spirítui sancto.

Sicut erat in princípio, et nunc et semper: et in sæcula sæculórum. Amen.

[1] If no church be near by, the *Veni Creator Spiritus* and the above-mentioned versicles, responses and prayers are sung where the vesting took place.

Ant. **Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Whilst the chanters are singing this antiphon and the first verse of the *Miserere*, the officiant with his assistants and the holy-water bearer go around the school-house and sprinkle the outside walls. He begins at the front, passes to his right side, then behind the school-house, and returns to the front by the left side. If there be an obstruction it will suffice to sprinkle the front of the school-house.

10. When the chanters have repeated the antiphon, the officiant sings the following prayers:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens et miséricors Deus, qui Sacerdótibus tuis tantam præ céteris grátiam contulísti, ut quidquid in tuo nómine digne, perfectéque ab iis ágitur, a te fíeri credátur: quæsumus imménsam cleméntiam tuam; ut quidquid modo visitatúri sumus, vísites, et quidquid benedictúri sumus, bene✠dícas, sitque ad nostræ humilitátis intróitum, Sanctórum tuórum méritis, fuga inimíci, Angeli pacis ingréssus.

Dómine sancte, Pater omnípotens, per intercessiónem sanctórum Ignátii et Aloísii béne✠dic domum istam, béne✠dic intróitum nostrum, béne✠dic ingréssum pedum nostrórum: sicut dignátus es domum Patriarchárum Abraham, Isaac, et Jacob benedícere. Per Christum Dóminum nostrum.

R. Amen.

§ 3. *Blessing of the Interior of the School-house.*

11. The officiant with his assistants and the clergy now enter the school-house, and at the door of the principal room he sings:

V. Pax huic dómui.

To which the chanters answer:

R. Et ómnibus habitántibus in ea.

All then go to the table on which the crucifix is prepared. The cross-bearer and acolytes stand on the side of the table opposite to the officiant, facing the latter; the thurifer and holy-water bearer stand near the deacon; the clergy stand around the table. Facing the crucifix the officiant sings the following, to which the chanters respond.

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus: et míttere dignéris sanctum Angelum tuum de cœlis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes, docéntes et discéntes in hoc habitáculo. Per Christum Dóminum nostrum.

R. Amen.

Orémus.

Dómine Jesu Christe, qui discípulis tuis dixísti: In quamcúmque domum intravéritis, salutáte eam, dicéntes: Pax huic dómui; véniat quæsumus, pax illa super hanc domum, instituéndæ juventúti destinátam, et super omnes habitántes, docéntes et discéntes in ea; et eos, Dómine, ab omni infirmitáte erípere, et liberáre dignéris: reple docéntes in ea spíritu sciéntiæ, sapiéntiæ, et timóris tui; reple discéntes in ea grátia tua, ut, quæ salutáriter et utíliter edocéntur, intelléctu cápiant, corde retíneant, ópere exsequántur, et in ómnibus nomen tuum honorificétur. Ad intróitum ergo nostrum bene✠dícere, et sanctificáre dignéris hanc scholam, et intra paríetes domus istíus Angeli tuæ lucis hábitent, eámque et in ea habitántes, docéntes et discéntes custódiant. Qui vivis et regnas in sæcula sæculórum.

R. Amen.

12. The officiant now intones the antiphon *Asperges me*, which the chanters continue, and to which they add the first verse of the psalm *Miserere, Gloria Patri, Sicut erat*, etc., and then repeat the antiphon as above (No. 9).

In the meantime the officiant, accompanied by his assistants and the holy-water bearer, goes around the room and sprinkles it.

13. Having returned to the table, he puts incense into the censer in the usual manner and blesses it, saying:

Per intercessiónem sancti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium sanctórum Angelórum, incénsum istud dignéris, Dómine, bene ✠dícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum.

R. Amen.

14. Having received the censer, he incenses the room in the manner in which he sprinkled it, whilst the chanters sing the following:

Incénsum istud, a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Psalmus 140.

Dirigátur, Dómine, orátio mea, sicut incénsum in conspéctu tuo: * elevátio mánuum meárum, sacrifícium vespertínum.

Pone Dómine custódiam ori meo: * et óstium circumstántiæ lábiis meis.

Non declínet cor meum in verba malítiæ, * ad excusándas excusatiónes in peccátis.

Glória Patri. Sicut erat.

15. When the chanters have finished the psalm *Dirigatur*, the officiant standing before the crucifix sings the following:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Vísita, quæsumus Dómine, habitatiónem istam, et omnes insídias inimíci ab ea longe repélle: Angeli tui sancti hábitent in ea, qui omnes hic habitántes, docéntes et di-

scéntes in pace custódiant, et benedíctio tua super illos sit semper.

Béne✠dic, Dómine, domum istam, et sit ibi sánitas, sánctitas, virtus et glória, humílitas, bónitas, mansuetúdo, lénitas, docílitas, et plenitúdo legis, obediéntia et gratiárum áctio Deo Patri, et Fílio, et Spirítui sancto. Et hæc benedíctio sit super hanc domum et locum istum: atque super omnes habitántes, docéntes et discéntes in eo descéndat septifórmis grátia Spíritus sancti. Per Christum Dóminum nostrum.

R. Amen.

16. After this prayer the officiant, with the assistance of others, if necessary, affixes the cross to the wall, or places it on a shelf or in a niche prepared for it, saying:

Signum salútis impóne Dómine super hanc domum: et non permíttas introíre in eam ángelum percutiéntem. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

Then facing the crucifix he sings the following prayers:

Orémus.

Omnípotens, sempitérne Deus, qui in omni loco dominatiónis tuæ totus assístis, solus operáris: adésto supplicatiónibus nostris, ut hujus domus sis protéctor, et nulla hic nequítia contráriæ potestátis obsístat; sed in virtúte sanctæ crucis et operatióne Spíritus sancti fiat tibi hic purum servítium, et devóta libértas exsístat. Per Christum Dóminum nostrum.

R. Amen.

Orémus.

Adésto nobis, Dómine Deus noster: et eos qui in sanctæ crucis præsídio confídunt, perpétuis defénde auxíliis. Per Christum Dóminum nostrum.

R. Amen.

17. After the prayer *Adesto* the officiant blesses the room and the people, saying:

Benedíctio Dei omnipoténtis, Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, descéndat super hanc domum, super omnes habitántes, docéntes et discéntes in ea, super nos omnes, et máneat semper.

R. Amen.

18. If a sermon, appropriate to the occasion, is to be delivered, this will be the most suitable time for it. The preacher is vested in surplice, and where it is the custom also in stole (*white*).

19. After the sermon, or, if there be no sermon, after the blessing, the *Te Deum* [1] may be sung, after which all return to the church in the order given above (No. 5). During this procession appropriate hymns may be sung and the church-bells are rung *more festivo*. If the blessing took place in the morning, the Mass *conveniens officio diei* is then celebrated.

Section II. Blessing by a Bishop.

20. The *Pontificale Romanum* does not contain a special blessing of a school-house, hence the above ceremonies of the Ritual remain unaltered when a bishop is the officiant. The following items are, however, to be noted.

(*a*) The bishop vests in amice, alb, cincture, pectoral cross, *white* stole and cope, morse,[2] mitre (*auriphrygiata*) and crosier;

(*b*) The bishop is followed by mitre, crosier, book and candle bearers. The book-bearer holds the *Rituale* (or this Manual) open before the bishop as often as the latter recites anything from it. The candle-bearer is always at the side of the book-bearer;

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[1] See Appendix I, C.

[2] See Chap. I, Laying of the Corner-stone of a Church, No. 7, *e*, 1°, foot-note.

(*c*) The mitre and crosier are used by the bishop in all the processions;

(*d*) The bishop uses the mitre without the crosier:

1° Whilst sprinkling the outside of the school-house;

2° Whilst sprinkling and incensing the large room within the building;

(*e*) A cushion or prie-dieu is placed at the foot of the altar for the bishop's use during the first strophe of the *Veni Creator Spiritus;*

(*f*) The bishop may celebrate the Mass or assist at it in mozzetta and biretta or in cope and mitre in his own diocese, or in mantelletta and biretta outside his diocese

CHAPTER XII.

EPISCOPAL VISITATION OF PARISHES.

Section I. Preliminary.

1. The common law of the Church [1] requires that the Ordinary should visit all the parishes of his diocese every year, or, if his diocese be very large, *once* every *two years*. However, this visitation may be made more frequently.[2] According to the Third Plenary Council of Baltimore [3] our bishops must visit their entire diocese and its churches *once* every *three years*, when they also administer the Sacrament of Confirmation.

2. If the Ordinary is lawfully hindered from making this visitation, e.g., by sickness, he may commission his vicar-general or another priest [4] to perform this duty for him. In this case he ought to give his deputy a written authorization in which he states that he commissions, with all the requisite faculties, such deputy to make the visitation.[5]

3. The object of the visitation is to enable the Ordinary to report correctly to the Holy See, when he pays his visit *ad sacra limina*, the state of his diocese, and at the same time to maintain sound doctrine, preserve good morals, correct abuses, etc., in his diocese.[6]

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[1] Conc. Trident., Sess. XXIV, cap. III, *de Reform.*
[2] Benedict XIV, *De Synodo Diœc.*, Lib. X, cap. X, n. 6.
[3] Conc. Plen. Balt. III, n. 14.
[4] Conc. Trident., *Ibidem.*
[5] See below, Section IV, No. 77.
[6] Conc. Trident., *Ibidem.*

4. The scope of the visitation is twofold, personal and local. The former (*personal*) is an examination into the conduct of persons, i.e. the faithful, the secular clergy, and the regular clergy in matters pertaining to the care of souls; the latter (*local*) is an examination into the condition of churches, into the administration of church property, etc. Hence the following places are, as a rule, subject to local visitations:

1° All church edifices;

2° All other ecclesiastical institutions, e.g. seminaries, hospitals, asylums, protectories, etc.;

3° Places where regulars live permanently out of their monasteries;

4° Convents of non-exempt nuns; this applies to all female religious communities in the United States.[1]

5. The things to be inspected or inquired into are:

1° Ecclesiastical places (*loca*), e.g. church edifices;

2° Ecclesiastical things (*res*), e.g. tabernacle, baptismal font, missals, vestments, and the like, in churches;

3° The official conduct (*munera*) of clergymen (*pastors and assistants*) in charge of the congregation;

4° The private conduct or the morals of the clergy and laity (*personæ*).[2]

6. The visitation should be a *paternal* examination into the state of parishes and other ecclesiastical institutions; hence formal trials and judicial penalties should be dispensed with.[3]

7. After the visitation, an authentic account of it should be drawn up, to enable the bishop, in his *Visitatio sacrorum liminum*, to give the Holy See an accurate report of the state of the diocese.[4]

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[1] Smith, *Elements of Ecclesiastical Law*, Vol. 1, n. 553.
[2] *Ibidem*, n. 554.
[3] *Ibidem*, n. 555.
[4] *Ibidem*.

NOTE.—Since the ceremonies can be carried out more solemnly in the Cathedral and in larger churches to which several priests are regularly attached, than in small churches, and as the visitation may be made by a priest commissioned by the Ordinary, they will be arranged under separate headings.

Section III. Episcopal Visitation of the Cathedral and Large Parishes.

A. PREPARATIONS.

8. The church should be tastefully adorned as for a solemn festival and the following articles are prepared:

(*a*) *At the main door of the church:*

Rug on which a cushion is placed for the use of the bishop.

(*b*) *In the chapel of the Blessed Sacrament:*

1° On the altar six high candlesticks with candles, crucifix, and *white* tabernacle veil and antipendium;

2° Corporal, key of tabernacle, ablution-cup and small purificator;

3° At the foot of the altar *in plano*, a prie-dieu;

4° At the epistle corner *in plano*, a faldstool or ordinary chair;

5° On the credence, a *white* humeral veil and two torches or candlesticks;

6° Near by a cushion.[1]

(*c*) *At the high altar:*

1° On the altar, six high candlesticks with candles and crucifix;

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[1] If the Blessed Sacrament is kept on the high altar the articles enumerated here (*b*) are not necessary, except 1° corporal, key of tabernacle, ablution-cup and finger-towel; 2° cushion; 3° white stole and humeral veil.

2° At the epistle corner, a book-stand on which is placed the *Pontificale Romanum* (*Pars III*)[1];

3° At the centre, resting against the tabernacle, the *Canon Pontificalis*, which should be open at the bishop's blessing;

4° The front of the altar should be covered with the *white* antipendium; near by there should be a *black* antipendium, which is used at the Absolution of the Dead;

5° At the foot of the altar *in plano*, a faldstool or a prie-dieu and an ordinary chair;

6° On the credence, a *white* stole and cope, the mitre (*auriphrygiata*), and two Antiphonaries (or Breviaries) containing the antiphon, versicle, response and oration of the Titular of the Church (see below, No. 20), for the use of the bishop and chanters;

7° On a table, an amice, *black* or *violet* stole and cope, mitre of *white damask*, hand-candlestick, *Pontificale Romanum* (*Pars III*), formulas[2] of Absolution and Indulgence, and near by, the crosier;

8° The coverings of the throne should be of white color. Instead of the throne a platform, about 6 in. high and large enough for the bishop and his two assistant deacons, may be erected on the gospel side of the sanctuary.

NOTE.—If Mass is to be celebrated by the bishop, his vestments and everything necessary for the Mass are prepared on the credence or on another table.

(*d*) *In the sacristy:*

1° *White* cope for the parish priest or the senior of the clergy;

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[1] This *Manual* may be used instead of the *Pontificale*, *Canon*, and the formulas of Absolution and Indulgence.

[2] These two formulas may be typewritten and pasted on two separate stiff cardboards. The formula of Indulgence will be found below (No. 23) and the formula of Absolution (No 24). This Manual, however, will serve instead of the cards.

2° Censer, filled with live coals, and boat containing incense;

3° Ordinary vase, containing holy water and sprinkle;

4° Small crucifix on a salver, covered with a white veil;

5° Processional cross and two candlesticks with candles for the acolytes;

6° Surplices for assisting clergy, clerics and chanters.

(*e*) *In the place where holy relics are kept:*

1° Prie-dieu, or at least a cushion;

2° Two torches or candlesticks with candles.

(*f*) *In the cemetery, if it be near the church:*

1° In the middle of it, a faldstool (chair);

2° Candles on the graves.

NOTE.—If the cemetery be *not* near the church, a black cloth should be prepared, which at the proper time is spread on the floor in the middle of the church. On both sides of this black cloth two or three high candlesticks with candles are placed in the course of the ceremonies; hence they should be prepared. Also a faldstool (chair).

(*g*) *Near the episcopal residence* or *the parish house.*

White canopy under which the bishop walks, if he is led to the church in procession.

B. FUNCTION.

§ 1. *From the Beginning to the Absolution of the Dead.*

9. At the appointed hour, the church-bells are rung *more festivo*. The clergy assemble in the sacristy, where the parish priest or the senior of the clergy[1] puts on a surplice and the white cope and the assisting clergy, clerics and chanters don their surplices. The acolytes light their candles, the thurifer takes the censer and boat, the two clerics take the holy-water vase and sprinkle and

[1] In the following pages *parish priest* will stand for the *senior* of the clergy also.

the salver on which the small crucifix is prepared respectively. In the meantime the candles on the high altar and on the Blessed Sacrament altar are lighted.

10. At a signal of the master of ceremonies all proceed, by the middle aisle, to the main entrance of the church, and then to the episcopal residence or parish house in the following order:

1° Cleric carrying the small crucifix on a salver, having at his right the holy-water bearer and at his left the thurifer;

2° Processional cross-bearer between the two acolytes;

3° Mitre, crosier, book and candle bearers;

4° Chanters [1] and assisting clergy, two by two; [2]

5° Parish priest, wearing the biretta, accompanied by the master of ceremonies.

11. The three clerics, carrying the holy water, crucifix and censer, remain standing at the main entrance of the church. Whilst the procession is advancing to the house to meet the bishop, the carpet is spread in the vestibule of the church and the cushion is placed on it.

12. Having arrived at the house, the canopy is handed to the carriers, who should be laymen. As soon as the bishop is ready, the procession returns to the church in the same order as it came to the house, except that

1° A confraternity of laymen (or some men of the parish) lead the procession;

2° The bishop, vested in cappa or mozzetta and biretta, walks alone under the canopy; [3]

3° If the Ordinary be an archbishop, the archiepiscopal cross-bearer and acolytes walk immediately before the parish priest or before the canons, if there are any, vested in canonical robes; [4]

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[1] If they are not vested in surplices they lead the procession.

[2] The clergy don their birettas as soon as they leave the church.

[3] The canopy-bearers have their heads uncovered.

[4] In this case the processional cross is not needed.

4° The mitre, crosier, book and candle bearers follow the bishop;

5° Members of the parish walk at the end of the procession.

NOTE.—If the episcopal residence or parish house is distant from the church, the procession may go from the sacristy to the main entrance of the church.

During the procession the following canticle is sung:[1]

Benedíctus Dóminus Deus Israël: * quia visitávit, et fecit redemptiónem plebis suæ:

Et eréxit cornu salútis nobis: * in domo David púeri sui.

Sicut locútus est per os sanctórum: * qui a sæculo sunt, prophetárum ejus:

Salútem ex inimícis nostris: * et de manu ómnium, qui odérunt nos:

Ad faciéndam misericórdiam um pátribus nostris: * et memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham patrem nostrum: * datúrum se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti: * serviámus illi.

In sanctitáte, et justítia coram ipso: * ómnibus diébus nostris.

Et tu puer, Prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini paráre vias ejus:

Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eórum:

Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto.

Illumináre his, qui in ténebris, t in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Glória Patri, et Fílio,* et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper,* et in sæcula sæculórum. Amen.

13. Having arrived at the church, the members of the confraternity and the parishioners remain outside the church, the cross-bearer and acolytes remain standing

[1] Martinucci, Lib. VI, cap. XXXVII, n. 45.

near the inner door of the vestibule, the clergy are arranged in rows inside the church near the door, and the parish priest stands at the right side of the entrance. All doff their birettas. As soon as the bishop arrives he kneels on the cushion and takes off his biretta and skull-cap. The parish priest now receives the small crucifix from the cleric, hands it to be kissed by the bishop, and then restores it to the cleric, who, having covered it with the small white veil, carries it to the sacristy.

14. The bishop then rises and the cushion is removed. The parish priest receives the sprinkle from the holy-water bearer and hands it with the usual kisses to the bishop, who 1° signs himself by touching his forehead with the sprinkle, 2° sprinkles the clergy inside the church in the middle, at his left, and at his right, and 3° asperses the people outside the church in the same manner. All kneel during the sprinkling, after which all rise. The bishop hands the sprinkle to the parish priest, who receives it with the usual kisses and restores it to the cleric.

15. The parish priest then receives the boat from the thurifer and hands the spoon with the usual kisses, saying *Benedicite Reverendissime Pater*, to the bishop, who puts incense into the censer held before him by the thurifer, who kneels. Having blessed the incense in the usual manner, the bishop hands the spoon to the parish priest, who receives it with the usual kisses and restores it to the thurifer. The bishop now puts on his skull-cap and biretta. The parish priest receives the censer from the thurifer and standing a few paces away incenses the bishop with three double swings, bowing to the bishop before and after the incensation. After the incensation the bishop blesses the parish priest, and the clerics carry the holy-water vase and the censer to the sacristy.

16. All proceed now in the above-mentioned order to the chapel of the Blessed Sacrament, and during the pro-

cession the following antiphon or responsory is recited or sung:

Ant. **Sacérdos et Póntifex, et virtútum ópifex, pastor bone in pópulo sic placuísti Dómino.**

Resp. **Ecce Sacérdos magnus, qui in diébus suis plácuit Deo: * Ideo jurejurándo fecit illum Dóminus créscere in plebem suam.**

V. Benedictiónem ómnium géntium dedit illi et testaméntum suum confirmávit super caput ejus.* Ideo jurejurándo fecit illum Dóminus créscere in plebem suam.

V. Glória Patri, et Fílio, et Spirítui sancto.* Ideo jurejurándo fecit illum Dóminus créscere in plebem suam.

17. The cross-bearer, acolytes, and the carriers of the canopy remain at the entrance of the chapel, the priests are arranged in rows, and the bishop goes to the prie-dieu. All, except the cross-bearer, acolytes and canopy-bearers, kneel. After a short prayer all proceed in the above-mentioned order to the high altar. As soon as the antiphon or responsory is finished the organ is played.[1]

18. Having arrived at the high altar, the acolytes place their candlesticks on the credence, the cross-bearer places the cross at the gospel side against the wall, the clergy go to their places in the sanctuary, the parish priest goes to the predella at the epistle corner of the altar, and the bishop to the faldstool or prie-dieu *in plano*. All, except the parish priest, kneel. When the bishop arrives at the entrance of the sanctuary the canopy is removed, as it will not be used again during this function.

19. When the bishop arrives at the faldstool, the parish priest turns towards him and recites or sings the following versicles and prayer from the Pontifical on the book-stand[2] and the clergy or chanters recite or sing the responses.

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[1] If the Blessed Sacrament is kept at the high altar, the procession moves directly from the door of the church to the high altar, where the ceremonies (Nos. 16 and 17) are performed.

[2] Or from this Manual.

V. Protéctor noster áspice Deus,
R. Et réspice in fáciem Christi tui.
V. Salvum fac servum tuum,
R. Deus meus sperántem in te.
V. Mitte ei, Dómine, auxílium de sancto.
R. Et de Sion tuére eum.
V. Nihil proficiat inimícus in eo.
R. Et fílius iniquitátis non appónat nocére ei.
V. Dómine exáudi oratiónem meam,
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, humílium visitátor, qui eos patérna diléctione consoláris, præténde societáti nostræ grátiam tuam; ut per eos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.
R. Amen.

The parish priest then descends *in planum*, takes off the cope, puts it on the credence or in some other convenient place, and takes his place among the clergy. A cleric goes to the credence, takes one of the Antiphonaries and puts it on the book-stand in place of the Pontifical, which he carries to the credence. Another cleric hands the other Antiphonary to the chanters.

20. After the prayer *Deus humilium* the chanters sing the antiphon and versicle of the Titular of the Church, which will be taken from Lauds if the visitation takes place in the morning, from second Vespers if in the afternoon.

In the meantime the bishop rises, ascends to the predella, kisses the altar, goes to the epistle corner, where, after the antiphon, facing the altar, he sings the prayer of the Titular.[1] Having returned to the middle of the altar,

[1] Ex S. C. Visitationis Apostolicæ, *De Visitatione Apostolica*

on the predella, he gives the solemn blessing, the clergy or chanters answering the responsories, in the following manner. Facing the altar and making the small sign of the cross with the thumb of his right hand on his breast, he says:

V. Sit nomen Dómini benedíctum.
R. Ex hoc nunc et usque in sæculum.

Then, making the large sign of the cross on himself, he adds:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.

Then, raising his eyes and hands, and immediately joining the latter on his breast, he subjoins:

V. Benedícat vos Omnípotens Deus.

He now turns towards the people, holds his left hand on his breast, and with his right makes the sign of the cross three times over the clergy and people, who kneel, saying:

Pa✠ter, et Fí✠lius, et Spíritus ✠ sanctus.

At the word *Pater* he makes the sign of the cross towards his left, at *Filius* towards the middle, and at *Spiritus sanctus* towards his right.

R. Amen.

NOTE.—If he be an archbishop, the cross-bearer kneels on the lowest step of the altar in the middle, and holds the figure of the cross turned towards the archbishop. Before saying *Sit nomen Domini* the archbishop turns towards this cross and in this position performs the cere-

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Urbis ejusve Districtus.—See *Acta S. Sedis*, Sept., 1906, p. 437, nn. 3 and 4

mony as above, except that after the words *Benedicat vos Omnipotens Deus* he bows to the cross held before him by the cross-bearer.

21. After the blessing the bishop goes to the throne (platform)[1] accompanied by two chaplains vested in surplice. Sitting and wearing his biretta, the bishop preaches to the people on the object of the visitation.

22. After the instruction the bishop doffs his biretta and rises. One of the clergy goes to the foot of the throne and bowing profoundly sings or recites the *Confiteor*, making a simple genuflection towards the bishop at the words *Tibi Pater* and *Te Pater*.

Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beato Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi Pater: quia peccávi nimis cogitatióne, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélum Archángelum, beatum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

During the *Confiteor* the parish priest goes to the credence, takes the formula of Indulgence, goes to the throne and stands at the right of the bishop. The book and candle bearers take from the credence the formula of Absolution and the hand-candlestick respectively, go to throne and stand at the foot of the throne at the left of the bishop.

23. After the *Confiteor* the priest who sang it bows to the bishop and returns to his place in the sanctuary. The bishop sits and resumes his biretta. Then the parish priest publishes the following Indulgence:

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[1] He may remain on the predella to preach and give the blessing.

Reverendíssimus in Christo Pater et Dóminus, Dóminus N.[1] Dei et Apostólicæ Sedis grátia hujus sanctæ N.[2] Ecclésiæ Epíscopus (*Archiepíscopus*) dat et concédit ómnibus hic præséntibus quadragínta[3] dies de vera Indulgéntia in forma Ecclésiæ consuéta. Rogáte Deum pr felíci statu Sanctíssimi Dómini nostri N. (*Pii*) divína Providéntia Papæ N. (*Decimi*) Dominatiónis suæ Reverendíssimæ, et Sanctæ Matris Ecclésiæ.

Although the publication of this Indulgence in the vernacular is not prescribed, as is the case with that attached to the Papal Blessing, yet it is advisable to read it, that the faithful may know the intention and dispositions necessary for gaining it.

The Right Reverend (*Most Reverend*) N., by the grace of God and the favor of the Apostolic See, Bishop (*Archbishop*) of this Holy Church of N., grants to all the faithful here present an Indulgence of forty days in the usual form of the Church. You will, therefore, pray to God for the welfare of our Most Holy Father N. (*Pius the Tenth*), by Divine Providence Pope, for His Lordship (*His Grace*) the Right Reverend Bishop (*Most Reverend Archbishop*) and for our holy Mother the Church.[4]

24. The bishop then rises and pronounces the absolution and gives the absolution and blessing from the formula

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[1] Here the baptismal name of the Ordinary is inserted.

[2] Here the name of the diocese is inserted.

[3] An archbishop may grant an Indulgence of one hundred days, and a bishop, one of fifty days, in their dioceses.—S. C Indulg., Aug. 28, 1903.

[4] If the Officiant be a cardinal the form will be:

"Eminentíssimus, ac Reverendíssimus in Christo Pater et Dóminus, Dóminus N. tituli sancti N. sanctæ Románæ Ecclésiæ Présbyter Cardinális N., Dei et Apostólicæ Sedis grátia hujus sanctæ Ecclésiæ N. Epíscopus (*Archiepíscopus*) dat et concédit ómnibus hic præséntibus centum dies," etc.

Cardinals may grant an Indulgence of two hundred days in their Titular Churches and in their dioceses.—*Ibidem.*

held before him by the book-bearer, who is accompanied by the candle-bearer, as follows:

Précibus et méritis beátæ Maríæ semper Vírginis, beáti Michaélis Archángeli, beáti Joánnis Bapti tæ, sanctórum Apos olórum Petri et Pauli et óm ium Sanctórum, mi ereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

Indulgéntiam, absolutiónem et remissiónem peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus.

R. Amen.

Raising his eyes, elevating his hands, and then joining the latter on his breast, he says:

Et benedíctio Dei omnipoténtis,

Then putting on his biretta,[1] he continues:

Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti descéndat super vos et máneat semper.

R. Amen.[2]

NOTE.—If the bishop so desires, he may celebrate a Low Mass. In this case, having given the blessing above (No. 20), he descends to the foot of the altar, where two chaplains meet him, and vests *more solito*. The Mass will be of the current rite in its entirety. After the Gospel the faldstool is placed on the predella at the gospel side

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[1] If he be an archbishop, he does not put on his biretta, and in this case a priest or cleric, kneeling at the foot of the throne (platform), holds the archiepiscopal cross, with the image turned towards the officiant, to which the latter bows before the word *Patris*.

[2] If he preaches to the people from the predella, the faldstool (ordinary chair) is placed on the gospel side for the bishop's use, and the rites and ceremonies described above (21 to 24) are performed on the predella, except that 1° the priest recites or sings the *Confiteor*, standing at the foot of the altar, and 2° the bishop stands uncovered during the publication of the Indulgence.—See *Acta S. Sedis*, Sept., 1906, p. 438, n. 12.

and the bishop, sitting and wearing the mitre and holding the crosier, instructs the people on the object of the visitation. After the instruction the bishop, having laid aside the crosier, rises, and a priest or cleric goes to the foot of the altar and recites or sings the *Confiteor*, as noted above (No. **22**), after which the parish priest, standing at the right of the bishop, publishes the Indulgence *Reverendissimus in Christo* (No. **23**). The bishop's mitre is then removed and he pronounces the absolution and gives the blessing as above (No. **24**), except that before the words *Et benedictio Dei*, etc., the first chaplain puts the mitre on him,[1] and before the word *Patris* he receives the crosier. After the blessing he lays aside the crosier and his mitre is removed, and then Mass is continued to the end, after which he puts off his vestments as usual, resumes his cappa or mozzetta, and makes his thanksgiving. The *white* antipendium is removed and a *black* one is put in its stead.

25. If Mass was not celebrated and if the bishop gave the absolution from the throne, the amice, black stole and cope are distributed to the clerics and carried to the throne. The mitre-bearer assumes the silk humeral veil, takes the *plain white* mitre and carries it to the throne. The book and candle bearers go to the foot of the altar.

If Mass was celebrated by the bishop, or if he gave the absolution from the predella, the faldstool is prepared *in plano* at the corner of the steps on the epistle side to which, after the Mass or absolution, the bishop repairs and vests. The chaplains remove the bishop's cappa or mozzetta and vest him, the first putting the mitre on the bishop. The holy-water bearer carrying the ordinary

[1] If he be an archbishop, he does not use the mitre, and in this case a priest or cleric, kneeling on the lowest step of the altar, holds the archiepiscopal cross, with the image turned toward the archbishop, towards which the latter bows before the word *Patris*.

vase and sprinkle, the thurifer carrying the censer and boat and the parish priest should be at hand.

NOTE.—The candles near the graves are now lighted. If the cemetery is not near by, the black cloth is now spread on the floor in the middle of the church and two or three high candlesticks with lighted candles are placed on both sides of it.

§ 2. *The Absolution of the Dead.*

26. The bishop, vested in pontificals, proceeds from the throne or faldstool, accompanied by the chaplains, who raise aloft the borders of his cope, to the middle of the altar *in plano*. The bishop bows (the others genuflect) to the altar, and all turn towards the people. The book and candle bearers stand at the left of the bishop, who, still wearing the mitre, intones *without chant* the antiphon *Si iniquitates* (these two words only), and then recites alternately with his assistants the psalm *De profundis* and at the end *Requiem æternam*, after which the entire antiphon *Si iniquitates* is recited.

Ant. **Si iniquitátes.**

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam:

Fiant aures tuæ intendéntes,* in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël,* ex ómnibus iniquitátibus ejus.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. **Si iniquitátes obsérváveris, Dómine: Dómine, quis sustinébit?**

After the antiphon the second chaplain removes the mitre and the bishop and clergy continue:

V. Kyrie eléison.
R. Christe eléison.
V. Kyrie eléison. Pater noster (*which is recited secretly*).

27. The parish priest receives the sprinkle from the holy-water bearer and hands it *sine osculis* to the bishop, who sprinkles the floor before him in the middle, at his left and at his right, and then gives it back to the parish priest, who restores it to the cleric. The thurifer then hands the boat to the parish priest, who hands the spoon *sine osculis* to the bishop. The latter puts incense into the censer, held before him by the thurifer kneeling, and blesses it in the usual manner. Having restored the boat to the thurifer, the parish priest receives the censer and hands it *sine osculis* to the bishop, who incenses the floor in the middle, at his left and at his right, and then gives the censer to the parish priest, who restores it to the thurifer.

28. The book-bearer, accompanied by the candle-bearer, holds the Pontifical before the bishop, who recites the following versicles and prayer, to which the clergy or chanters answer:

V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. In memória ætérna erunt justi.
R. Ab auditióne mala non timébunt.
V. A porta ínferi.
R. Erue, Dómine, ánimas eórum.
V. Réquiem ætérnam dona eis, Dómine.
R. Et lux perpétua lúceat eis.

V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus qui inter Apostólicos Sacerdótes fámulos tuos Pontificáli fecísti dignitáte vigére: præsta, quæsumus, ut eórum quoque perpétuo aggregéntur consórtio. Per Christum Dóminum nostrum.
R. Amen.

29. After this prayer the first chaplain puts the mitre on the bishop and all proceed to the cemetery, or, if it be not near the church, to the black cloth in the middle of the church, in the following order:

1° Thurifer and holy-water bearer;
2° Cross-bearer and acolytes;
3° Chanters; [1]
4° The clergy, two by two;
5° Bishop and chaplains;
6° Mitre, book and candle bearers.

NOTE.—If the officiant be an archbishop, the cross-bearer and acolytes walk behind the clergy.

30. As soon as the procession begins the chanters sing the following responsory:

Resp. **Qui Lázarum resuscitásti a monuménto fœtidum: * Tu eis, Dómine, dona réquiem et locum indulgéntiæ.**
V. Qui ventúrus es judicáre vivos et mórtuos et sæculum per ignem. * Tu eis, Dómine, dona réquiem et locum indulgéntiæ.

Whilst the chanters sing this responsory, the bishop

[1] If they are not vested in cassock and surplice, they walk before the thurifer.

and clergy will recite alternately and in a low tone of voice the following antiphon and psalm:

Ant. **Si iniquitátes.**

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam:

Fiant aures tuæ intendéntes,* in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël,* ex ómnibus iniquitátibus ejus.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. **Si iniquitátes observáveris, Dómine: Dómine quis sustinébit?**

31. Having arrived at the middle of the cemetery (or of the church), the cross-bearer and acolytes stand facing the bishop, the thurifer and holy-water bearer at the right of the faldstool, the book and candle bearers at the left of the faldstool, the clergy in rows around the faldstool. The bishop bows to the cross and sits on the faldstool, having at either side a chaplain and near him the parish priest.

32. The responsory *Qui Lazarum* having been ended and the bishop being seated, the chanters sing the following responsory:

Resp. **Líbera me, Dómine, de morte ætérna in die illa treménda: * Quando cœli movéndi sunt et terra: * Dum véneris judicáre sæculum per ignem.**

V. Tremens factus sum ego et tímeo, dum discússio vénerit atque ventúra ira. * Quando cœli movéndi sunt et terra.

V. Dies illa, dies iræ, calamitátis et misériæ, dies magna et amára valde. * Dum véneris judicáre sæculum per ignem.

V. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis.

Líbera me, Dómine, de morte ætérna in die illa treménda: * Quando cœli movéndi sunt et terra: * Dum véneris judicáre sæculum per ignem.

When the chanters begin the *Libera me Domine* at the end of the responsory, the parish priest goes to the right of the bishop, hands *sine osculis* to the latter the small incense spoon, which, with the boat, he received from the thurifer. The bishop puts incense into the censer, held before him by the thurifer kneeling, and blesses it with the customary form, the chaplains holding in the meantime the borders of the bishop's cope. Receiving the spoon from the bishop the parish priest hands the spoon and the boat to the thurifer and then receives the sprinkle from the holy-water bearer.

33. At the end of the responsory the second chaplain removes the bishop's mitre and the latter rises. The chanters and clergy sing alternately

V. Kyrie eléison.
R. Christe eléison.
V. Kyrie eléison.

Then the bishop intones

Pater noster (*which is continued silently*).

The parish priest hands *sine osculis* the sprinkle to the bishop, who sprinkles the cemetery (black cloth) in the middle, at his left and at his right, and then restores the sprinkle to the parish priest, who hands it to the holy-

water bearer. In the same manner the bishop receives the censer from the parish priest and incenses the cemetery (black cloth) in the manner in which he sprinkled it.

34. The book-bearer, accompanied by the candle-bearer, now holds the Pontifical before the bishop, who sings the following versicles and prayers, to which the chanters or clergy respond:

V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. In memória ætérna erunt justi.
R. Ab auditióne mala non timébunt.
V. A porta ínferi.
R. Erue, Dómine, ánimas eórum.
V. Réquiem ætérnam dona eis Dómine.
R. Et lux perpétua lúceat eis.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui inter Apostólicos Sacerdótes fámulos tuos Sacerdotáli fecísti dignitáte vigére: præsta quæsumus; ut eórum quoque perpétuo aggregéntur consórtio.

Deus, véniæ largítor et humánæ salútis amátor: quæsumus cleméntiam tuam; ut nostræ congregatiónis fratres, propínquos et benefactóres, qui ex hoc sæculo transiérunt, beata María semper Vírgine intercedénte, cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium perveníre concédas.

Deus, cujus miseratióne ánimæ fidélium requiéscunt: fámulis et famulábus tuis ómnibus hic et ubíque in Christo quiescéntibus, da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine læténtur. Per Christum Dóminum nostrum.

R. Amen.
V. Réquiem ætérnam dona eis, Dómine.
R. Et lux perpétua lúceat eis.

Two chanters sing:

V. Requiéscant in pace.
R. Amen.

The bishop then makes the sign of the cross over the four parts of the cemetery, or once over the black cloth, saying nothing, after which the first chaplain puts on him the mitre.

35. All return then to the high altar in the church in the order noted above (No. 29). During the procession the choir and clergy recite *recto tono* the psalm *Miserere*, which the bishop and his assistant recite alternately in a low tone of voice.

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor; * lavábis me, super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Libera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum, et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

36. Having arrived at the altar, the cross-bearer places the processional cross against the wall at the gospel side; the acolytes put their candles and the holy-water bearer the vase and sprinkle on the credence; the thurifer goes to the sacristy to renew, if necessary, the coals in the censer and then goes to the chapel of the Blessed Sacrament; the chanters and clergy are arranged in rows in the sanctuary and the bishop and his chaplains go to the foot of the altar, where the second chaplain removes the bishop's mitre. The bishop bows, all the others genuflect, to the cross on the altar.

37. The bishop, facing the altar, sings from the Pontifical, held before him by the book-bearer, accompanied by the candle-bearer, the following versicles and prayer, to which the chanters or clergy respond:

V. Kyrie eléison.
R. Christe eléison.
V. Kyrie eléison.

Then the bishop intones:

Pater noster (*which is continued silently*).

V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. A porta ínferi.
R. Erue, Dómine, ánimas eórum.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Absólve quæsumus Dómine, ánimas famulórum famularúmque túarum ab omni vínculo delictórum: ut in resurrectiónis glória inter Sanctos et eléctos tuos resuscitáti respírent. Per Christum Dóminum nostrum.
R. Amen.

NOTE.—In the meantime the sacristan and two clerics go to the chapel of the Blessed Sacrament, the former removes the prie-dieu from the foot of the altar and places a cushion on the lowest step, the latter lights the two torches or candles prepared on the credence.

§ 3. *The Visitation.*

38. After the prayer *Absolve* the bishop bows and the chaplains genuflect to the cross on the altar, after which the first chaplain puts the mitre on the bishop. They then proceed to the throne, or if there be no throne, to the faldstool prepared *in plano* at the epistle corner of the altar, and the bishop sits. At the same time the mitre-bearer and two clerics go to the throne (faldstool).

39. As soon as the bishop is seated his mitre is removed by the second chaplain and given to the mitre-bearer, and the bishop's *black* cope and stole are removed by the first chaplain and given to the two clerics. These vestments are carried to the credence and a *white* stole and cope and the mitre (*auriphrygiata*) are brought to the

throne (faldstool) with which the chaplains vest the bishop. The crosier-bearer hands the crosier with the usual kisses to the bishop.

NOTE.—If the Blessed Sacrament is kept at the high altar, the following rites and ceremonies (Nos. 40 to 45) are performed at this altar.

40. The clergy, two by two, followed by the bishop, wearing the mitre and carrying the crosier, between his chaplains, go in procession to the chapel of the Blessed Sacrament.[1] The mitre, crosier, book and candle bearers follow the bishop. Having arrived at the chapel the clergy are arranged in rows, inside or outside the chapel, and the bishop goes to the foot of the altar, where he gives the crosier to the crosier-bearer and his mitre and skull-cap are removed by the second chaplain and handed to the mitre-bearer. The bishop and his assistant deacons genuflect *in plano*, rise and then kneel on the lowest step, the bishop on the cushion.

41. One of the priests then goes to the credence, puts on a *white* stole, ascends to the predella, spreads the corporal on the middle of the altar, places the ablution vase and finger-towel at the right side of the corporal, unlocks the tabernacle, opens its door and draws the inner veil of the tabernacle, if there be such, to one side. He then genuflects on the predella, removes his stole, carries it to the credence, and kneels on the lowest step of the altar at the epistle side. The parish priest goes to the right of the bishop. The latter, with his chaplains, bows, rises, receives the incense spoon from the parish priest and puts incense into the censer held before him by the

[1] The processional cross is not used in this procession; but if the officiant be an archbishop, the archiepiscopal cross is carried *immediately* before him, or before the canons of the church, if there be such. The figure of the cross is turned towards the archbishop.

thurifer, who stands; the chaplains hold the borders of the bishop's cope.

42. All now kneel in their former places. The bishop, having received the censer from the parish priest, incenses the Blessed Sacrament in the usual manner with three double swings, bowing before and after the incensation, after which he hands the censer to the parish priest, who restores it to the thurifer. The latter carries the censer to the credence, and the parish priest takes his place among the clergy.

43. The bishop now intones the *Tantum ergo* (see Appendix I, D), which is sung by the chanters, choir, or clergy. At the words *Veneremur cernui* all bow, after which the bishop rises and the master of ceremonies removes the cushion. The bishop then, accompanied by his chaplains, ascends to the predella, makes a simple genuflection, takes the ciborium and the pix, containing the large Host for expositions, out of the tabernacle, places them on the altar and removes the lids. He then inspects them, the tabernacle and its appurtenances, makes a simple genuflection, rises and covers the ciborium and pix, and places the latter in the tabernacle. If he touches the Sacred Particles he washes his fingers in the ablution cup and dries them with the small purificator.

44. The bishop and the chaplains now go to the foot of the altar, where incense is put into the censer, and the Blessed Sacrament is again incensed.[1] The master of ceremonies puts on the bishop the white humeral veil, the ribbons of which the second chaplain ties at the bishop's breast. As soon as the *Genitori Genitoque* is begun the bishop rises, ascends to the predella, places the ends of the humeral veil over the ciborium and turning towards the people gives the triple benediction. The ciborium

[1] *Acta S. Sedis*, Sept. 1906, p. 442.

having been placed on the altar, the master of ceremonies removes the humeral veil from the bishop and the latter goes to the foot of the altar and kneels on the lowest step. The priest who before opened the tabernacle resumes the stole, goes to the predella, genuflects, and with the usual ceremonies places the ciborium in the tabernacle, which he locks. He then removes the stole and takes his place among the clergy.

45. The first chaplain now puts the skull-cap and mitre on the bishop, who, having received his crosier, goes, accompanied by his chaplains, to the faldstool (chair) *in plano* at the epistle corner. He then divests in the usual manner and vestments are carried by clerics to the credence.

46. Having donned his cappa or mozzetta, the bishop, who may be accompanied by the clergy, inspects

1° The baptistry and its appurtenances;

2° The ambry in which the holy oils are kept;

3° The place in which the holy relics are preserved.

In the last-mentioned place there should be two clerics holding lighted torches or candles on candlesticks. As soon as the case containing the holy relics is opened the bishop kneels on the prie-dieu, or cushion, and remains a short while in silent prayer. All those who accompany him kneel at the same time. After the prayer the bishop inspects the holy relics and the reliquaries. The inspection of the other things (see Section V of this chapter) may be made now or deferred to a later time.

NOTE.—The Sacrament of Confirmation may now be administered according to the ceremonies described in the following chapter.

47. After the visitation an authentic account of it should be drawn up to enable the bishop, in his *Visitatio sacrorum liminum*, to give the Holy See an accurate report of the state of the diocese.[1] The bishop then *sive verbis*

[1] Smith, Elements, Vol. I, n. 555.

sive scriptis prescribes what is to be amended, corrected, improved, reformed, and altered for the better.[1] Having inspected the Registers of Baptisms, Marriages, etc., and the Church Accounts (*financial*), he subscribes each with the following or a similar statement:

Vidi (*Visum*) *in Canonica Visitatione*
Die . . . Mensis . . . Anni
Petrus Joannes,
Episc. Abidensis.

48. When the visitation is finished, the bishop, in his usual dress, goes to the altar of the Blessed Sacrament, and, standing *in plano* at the epistle side turned towards the altar, recites the following antiphon, psalm, versicles, and prayer, to which the clergy or chanters respond:

Ant. **Si iniquitátes.**

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam.

Fiant aures tuæ intendéntes: * in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël: * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. **Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?**

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[1] Craisson, *Manuale Totius Juris Canonici*, n. 914.

Pater Noster (*recited secretly*).
V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. A porta ínferi.
R. Erue, Dómine, ánimas eórum.
V. Requiéscant in pace.
R. Amen.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, cujus miseratióne ánimæ fidélium requiéscunt, fámulis et famulábus tuis ómnibus hic et ubíque in Christo quiescéntibus da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine læténtur. Per Christum Dóminum nostrum.
R. Amen.

49. The bishop is then led to the episcopal residence or parish house in the same manner as he was brought to the Church, or he may retire quietly, without any ceremony.

Section III. Episcopal Visitation of Small Parishes.[1]

A. PREPARATIONS.

50. The church should be tastefully adorned as for a solemn festival, and the following articles are prepared:

(*a*) *At the main door of the church:*

Carpet and a cushion for the bishop.

(*b*) *At the high altar:*

1° Six large candlesticks with candles, crucifix, and *white* tabernacle veil and antipendium;

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[1] Copyright, The Ecclesiastical Review, Philadelphia.

2° At the epistle corner a book-stand with the Pontifical (*Pars III*)[1];

3° At the centre of the altar, resting against the tabernacle, the Pontifical Canon, which should be open at the *Pontifical Blessing;*

4° On the predella, at the gospel side, the faldstool or ordinary arm-chair;[2]

5° On the altar, a corporal, the key of the tabernacle, the ablution-cup with water, and a small purificator.[3]

(*c*) *On the credence:*

1° For the bishop: (*a*) *black* or *violet* stole; (*b*) hand-candlestick with candle; (*c*) Pontifical (*Pars III*), (*d*) formula of Absolution;[4] (*e*) a *white* stole; (*f*) *white* humeral veil.

2° For the parish priest: (*a*) *white* stole; (*b*) formula of Indulgence.[5]

3° Two Antiphonaries (or Breviaries) containing the antiphon, versicle, response and oration of the Titular of the Church (see below, No. **59**) for the use of the bishop and chanters.

4° If Mass is to be celebrated by the bishop, his vestments and everything necessary for the Mass. In this case he pronounces the absolution and gives the blessing during Mass after the Gospel; hence the mitre (*auriphrygiata*) and the crosier are also necessary.[6]

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[1] This *Manual* may be used instead of the *Pontifical*, the *Canon*, and the formulas of Absolution and of Indulgence.

[2] If Mass is to be celebrated by the bishop, the faldstool will be placed on the gospel side *in plano*, and carried to the predella after the Gospel.

[3] In small churches the Blessed Sacrament is kept on the high altar. This is taken for granted in the ceremonies described in this section.

[4] The formula of Absolution (see below, No. **62**) may be typewritten and pasted on a stiff cardboard.

[5] The formula of Indulgence (see below, No. **61**) may be typewritten and pasted on a stiff cardboard.

[6] See below, Nos. **60** to **62**.

(*d*) *In the sanctuary:*

1° A prie-dieu in the middle;

2° Near the altar a cushion for the use of the bishop;

3° A *black* antipendium for the Absolution of the Dead.

(*e*) *In the sacristy:*

1° Vase containing holy water and sprinkle;

2° Censer filled with live coals and boat with incense;

3° A small crucifix on a salver, covered with a white veil;

4° The processional cross and two candlesticks with candles for acolytes;

5° Surplices for the parish priest, servers, and chanters.

(*f*) *In the cemetery*, if it be near the church, candles are arranged on the graves. If the cemetery be *not* near the church, a black cloth is prepared in the middle of the church, to be spread on the floor at the time of the Absolution of the Dead; in this case four or six high candlesticks with candles should be near by.

(*g*) If the bishop can be conducted processionally, as the Roman Pontifical prescribes, a canopy should be placed near the parish house.

B. FUNCTION.

§ 1. *From the Beginning to the Absolution of the Dead.*

51. At the appointed hour, the bells of the church are rung *more festivo*. The parish priest, chanters and nine clerics put on their surplices in the sacristy. They go to the door of the church, by the middle aisle, in the following order:

1° Cleric carrying on a salver a small crucifix having at his right the holy-water bearer, and at his left the thurifer;

2° Processional-cross bearer, between two acolytes carrying lighted candles;

3° Mitre, book and candle bearers;

4° Chanters; [1]

5° Parish priest.

52. Having reached the door of the church, the first three clerics mentioned above (1°) remain standing there, while the others, accompanied, if possible, by a confraternity or by some men of the parish, proceed to the parish house to escort the bishop to the church.[2]

53. The procession to the church is formed in the following order:

1° Confraternity or some men of the parish;

2° Processional-cross bearer and acolytes;

3° Chanters;

4° Parish priest;

5° Bishop, vested in rochet, mozzetta, skull-cap and biretta, under the canopy carried by laymen, uncovered;

6° Mitre, book and candle bearers;

7° Members of the parish.[3]

54. During the procession the following Canticle is sung or recited:

Benedíctus Dóminus Deus Israël: * quia visitávit, et fecit redemptiónem plebis suæ.

Et eréxit cornu salútis nobis: * in domo David púeri sui.

Sicut locútus est per os sanctórum: * qui a sæculo sunt, prophetárum ejus.

Salútem ex inimícis nostris: * et de manu ómnium, qui odérunt nos.

Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham pátrem nostrum: * datúrum se nobis.

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[1] If they are not vested in cassock and surplice, they lead the procession. This order is always to be observed.

[2] The confraternity, or body of men, should precede the clerics.

[3] If the parish house is distant from the church, the procession may go from the sacristy to the church door.

Ut sine timóre, de manu inimicórum nostrórum liberáti: * serviámus illi.

In sanctitáte, et justítia coram ipso: * ómnibus diébus nostris.

Et tu puer, Prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini paráre vias ejus.

Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eórum.

Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto.

Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

55. On arriving at the church door, the confraternity enters the church, followed by the cross-bearer and acolytes, the chanters, parish priest, and bishop. In the vestibule of the church, the cross-bearer turns towards the bishop, who, having taken off his biretta and skull-cap, kneels on the cushion. Then the parish priest takes the small crucifix from the salver held by the cleric, and presents it to the bishop to be kissed by him; afterwards he replaces it on the salver and covers it with the veil. The bishop then rises. The parish priest with the usual kisses hands the sprinkle to the bishop, who sprinkles first himself and then the bystanders inside and outside the church, after which he gives the sprinkle to the parish priest, who restores it to the cleric. During the sprinkling all, except the bishop, cross-bearer and acolytes, kneel.

56. Then the parish priest takes the boat and hands the incense with the usual kisses to the bishop, saying *Benedicite Reverendissime Pater.* The bishop with the usual blessing puts incense into the thurible, held before him by the cleric, who kneels. Having given the boat to the cleric, the priest takes the thurible and incenses the bishop with three double swings, saluting him before and

after incensing him. Before being incensed, the bishop puts on his skull-cap and biretta, joins his hands whilst being incensed, and afterwards blesses the parish priest.

57. The clerics carrying the crucifix, holy water and thurible, followed by the others as in the procession to the church, go to the high altar; meanwhile the following antiphon or responsory is recited or sung by the chanters:

Ant. **Sacérdos et Póntifex, et virtútum ópifex, pastor bone in pópulo sic placuísti Dómino.**

Resp. **Ecce Sacérdos magnus, qui in diébus suis plácuit Deo: * Ideo jurejurándo fecit illum Dóminus créscere in plebem suam.**

V. Benedictiónem ómnium géntium dedit illi, et testaméntum suum confirmávit super caput ejus. * Ideo jurejurándo fecit illum Dóminus créscere in plebem suam.

Glória Patri, et Fílio, et Spíritui sancto. * Ideo jurejurándo fecit illum Dóminus créscere in plebem suam.

In the meantime the cushion and carpet are removed from the door of the church.

58. On arriving at the altar the cross-bearer places the cross against the wall at the gospel side; the parish priest goes to the credence and puts on the white stole; the bishop kneels on the prie-dieu in the middle of the sanctuary. The canopy is removed, since it will not be used again during the ceremonies. The clerics carrying the holy water, thurible and crucifix go to the sacristy. The acolytes place their candlesticks on the credence.

The parish priest then ascends to the predella at the epistle corner and, facing somewhat the bishop, recites or sings the following versicles and prayer from the Pontifical and the chanters respond.

V. Protéctor noster áspice Deus,
R. Et réspice in fáciem Christi tui.
V. Salvum fac servum tuum,
R. Deus meus sperántem in te.

V. Mitte ei, Dómine, auxílium de sancto.
R. Et de Sion tuére eum.
V. Nihil proficiat inimícus in eo.
R. Et fílius iniquitátis non appónat nocére ei.
V. Dómine exáudi oratiónem meam,
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus humílium visitátor, qui eos patérna dilectióne consoláris, præténde societáti nostræ grátiam tuam; ut per eos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.
R. Amen.

The parish priest then descends *in planum*, takes off the stole, places it on the credence and remains standing there. A cleric goes to the credence, takes one of the Antiphonaries and puts it on the book-stand in place of the Pontifical, which he carries to the credence. Another cleric hands the other Antiphonary to the chanters.

59. After the prayer *Deus humilium* the chanters sing the antiphon and versicle of the Titular of the Church, which will be taken from Lauds if the visitation takes place in the morning, from second Vespers if in the afternoon. In the meantime the bishop rises, ascends to the predella, kisses the altar, goes to the epistle corner, where, after the antiphon, facing the altar he sings the prayer of the Titular.[1] Having returned to the middle of the altar on the predella, he gives the solemn blessing to the people, the chanters answering the responses (see No. 20).

V. Sit nomen Dómini benedíctum.
R. Ex hoc nunc, et usque in sæculum.

[1] Ex S. C. Visitationis Apostolicæ, *De Visitatione Apostolica Urbis ejusve Districtus.* See *Acta S. Sedis*, Sept., 1906, p. 437, nn 3 and 4.

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Benedícat vos Omnípotens Deus Pa✠ter, et Fí✠lius, et Spíritus ✠ sanctus.
R. Amen.

60. Should the bishop intend to celebrate Mass he will now vest *more solito* at the foot of the altar. It will be a *Low* Mass of the current rite.

After the Gospel the faldstool is placed on the predella at the gospel side, and the bishop, sitting and wearing the mitre and holding the crosier, preaches to the people on the object of the visitation. After the instruction the bishop, having laid aside the crosier, rises. A cleric standing *in plano* and bowing profoundly towards the bishop recites the *Confiteor*, making a genuflection towards him at the words *Tibi Pater* and *Te Pater:*

Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi Pater: quia peccávi nimis cogitatióne, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélum Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

During the recital of the *Confiteor* the parish priest takes the formula of Indulgence from the credence, and goes to the right of the bishop; the book and candle bearers take the formula of Absolution and the hand-candlestick and stand near the bishop.

61. After the *Confiteor* the parish priest publishes the following Indulgence:

Reverendíssimus in Christo Pater et Dóminus, Dóminus

N.[1] Dei et Apostólicæ Sedis gratia hujus sanctæ N.[2] Ecclésiæ Epíscopus (*Archiepíscopus*) dat et concédit ómnibus hic præséntibus quadragínta dies [3] de vera Indulgéntia in forma Ecclésiæ consuéta. Rogáte Deum pro felíci statu Sanctíssimi Dómini nostri N. (*Pii*) divína Providéntia Papæ N. (*Decimi*), Dominatiónis suæ Reverendíssimæ, et Sanctæ Matris Ecclésiæ.

The Right Reverend (*Most Reverend*) N., by the grace of God and the favor of the Apostolic See, Bishop (*Archbishop*) of this Holy Church of N., grants to all the faithful here present an Indulgence of forty days in the usual form of the Church. You will, therefore, pray to God for the welfare of our Most Holy Father N. (*Pius the Tenth*), by Divine Providence Pope, for his Lordship (*His Grace*) the Right Reverend Bishop (*Most Reverend Archbishop*) and for our holy Mother the Church.[4]

62. Although the publication of this Indulgence in the vernacular is not prescribed, as is the case with that attached to the Papal Blessing, yet it is advisable to read it, that the faithful may know the intention and dispositions necessary for gaining it.

The bishop's mitre is then removed and he pronounces the absolution and gives the blessing from the formula held before him by the book-bearer, who is accompanied by the candle-bearer.[5]

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[1] Here the baptismal name of the Ordinary is inserted.

[2] Here the name of the diocese is inserted.

[3] An archbishop may grant an Indulgence of one hundred days, and a bishop one of fifty days, in their dioceses.—S. C. Indulg., Aug. 28, 1903.

[4] For change of formula, if the officiant be a cardinal, see above (No. 23, foot-note). Cardinals may grant an Indulgence of two hundred days in their Titular Church and in their diocese.—S. C. Indulg., Aug. 28, 1903.

[5] As often as the bishop reads or sings, the book is held by the book-bearer, who is accompanied by the candle-bearer.

Précibus et méritis beátæ Maríæ semper Vírginis, beati Michaélis Archángeli, beáti Joánnis Baptístæ, sanctórum Apostolórum Petri et Pauli et ómnium Sanctórum, misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

Indulgéntiam, absolutiónem et remissiónem peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus.

R. Amen.

He then resumes his mitre,[1] raises his eyes, elevates his hands, and joining the latter at his breast, says:

Et benedíctio Dei omnipoténtis.

Then having received the crosier he continues:

Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti descendat super vos et máneat semper.

R. Amen.

Mass is then continued to the end, after which the bishop puts off his vestments, resumes the mozzetta and makes his thanksgiving.

If Mass is *not* celebrated, the bishop preaches after the solemn blessing (see No. 59); then follows the *Confiteor*, and the bishop pronounces the absolution and gives the blessing, as above, except that he puts on his biretta,[2] before saying *Patris*, instead of the mitre and does not use the crosier.

NOTE.—The candles near the graves are now lighted. If the cemetery is not near the church, the black cloth is now spread on the floor in the middle of the church and two or three high candlesticks with lighted candles are placed on both sides of it.

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[1] If he be an archbishop, he does not use the mitre, and in this case a cleric, kneeling on the lowest step of the altar, holds the archiepiscopal cross, with the image turned towards the officiant, to which the latter bows before the word *Patris*.

[2] If he be an archbishop he does not wear the biretta.

§ 2. *The Absolution of the Dead.*

63. After his thanksgiving, or, if no Mass was celebrated, after the absolution and blessing, the bishop, at the foot of the altar, puts on over his mozzetta the *black* or *violet* stole which is brought to him from the credence. The *white* antipendium is removed, and a *black* one is put in its stead. Three clerics carrying the holy water and sprinkle, the thurible and the book of the Absolution of the Dead, issue from the sacristy and go to the gospel corner of the altar.

64. The bishop then genuflects, rises, passes a step towards the gospel side, and, turning towards the people, recites alternately with the parish priest the following antiphon and psalm:

Ant. **Si iniquitátes.**

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam:

Fiant aures tuæ intendéntes,* in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël: * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. **Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?**

Then the following is subjoined:

V. Kyrie eléison.
R. Christe eléison.
V. Kyrie eléison. Pater noster (*continued secretly*).

65. The parish priest then hands the sprinkle to the bishop, who asperses the floor before him in the middle, at his left and at his right, and gives back the sprinkle to the parish priest. Then the bishop, with the assistance of the parish priest, puts the incense, with the usual blessing, into the censer, which the thurifer holds before him, kneeling. The parish priest takes the censer from the thurifer and gives it to the bishop, who thrice incenses the floor in the same manner as he sprinkled with holy water.

Having given back the censer to the parish priest, the bishop subjoins the following versicles and the chanters answer:

V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. In memória ætérna erunt justi.
R. Ab auditióne mala non timébunt.
V. A porta ínferi.
R. Erue, Dómine, ánimas eórum.
V. Réquiem ætérnam dona eis, Dómine.
R. Et lux perpétua lúceat eis.
V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus qui inter Apostólicos Sacerdótes fámulos tuos Pontificáli fecísti dignitáte vigére: præsta, quæsumus, ut eórum quoque perpétuo aggregéntur consórtio. Per Christum Dóminum nostrum.

R. Amen.

66. After this oration all go to the cemetery in the following order:

1° Thurifer and the holy-water bearer;
2° Processional cross-bearer and the acolytes;
3° Chanters;
4° Parish priest;
5° Bishop;
6° Book and candle bearers.

If the cemetery is not contiguous to the church, they go to the black cloth which was shortly before spread on the floor in the middle of the church.

While going to the cemetery (or to the middle of the church) the following responsory is sung or recited by the chanters:

Resp. **Qui Lázarum resuscitásti a monuménto fœtidum: * Tu eis, Dómine, dona réquiem et locum indulgéntiæ.**

V. Qui ventúrus es judicáre vivos et mórtuos et sæculum per ignem. * Tu eis, Dómine, dona réquiem et locum indulgéntiæ.

In the meantime the bishop and parish priest recite in a low tone the following antiphon and psalm:

Ant. **Si iniquitátes.**

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam:

Fiant aures tuæ intendéntes,* in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël:* ex ómnibus iniquitátibus ejus,

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. **Si iniquitátes observáveris, Dómine: Dómine quis sustinébit?**

67. Having arrived in the cemetery (or in the middle of the church), the cross-bearer and acolytes stand facing the bishop; the thurifer, the holy-water bearer and the parish priest stand at the right of the bishop, facing the cross-bearer and acolytes.

Then the following responsory is sung by the chanters or recited in a loud tone of voice by the bishop and the parish priest:

Resp. **Líbera me, Dómine, de morte ætérna in die illa treménda: * Quando cœli movéndi sunt et terra: * Dum véneris judicáre sæculum per ignem.**

V. Tremens factus sum ego et tímeo, dum discússio vénerit atque ventúra ira. * Quando cœli movéndi sunt et terra.

V. Dies illa, dies iræ, calamitátis et miséria, dies magna et amára valde. * Dum véneris judicáre sæculum per ignem.

V. Réquiem ætérnum dona eis, Dómine: et lux perpétua lúceat eis.

Líbera me, Dómine, de morte ætérna in die illa treménda: * Quando cœli movéndi sunt et terra: * Dum véneris judicáre sæculum per ignem.

68. Towards the end of the *Libera me Domine* the bishop, with the assistance of the parish priest, puts incense, with the usual blessing, into the thurible, held before him by the thurifer, kneeling:

After the *Libera* the following is sung:

V. Kyrie eléison.
R. Christe eléison.
V. Kyrie eléison. Pater noster (*continued secretly*).

The bishop now asperses and incenses the cemetery (or the black cloth), and then continues:

V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. In memória ætérna erunt justi.
R. Ab auditióne mala non timébunt.
V. A porta ínferi.
R. Erue, Dómine, ánimas eórum.
V. Réquiem ætérnam dona eis Dómine.
R. Et lux perpétua lúceat eis.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui inter Apostólicos Sacerdótes fámulos tuos Sacerdotáli fecísti dignitáte vígere: præsta quæsumus; ut eórum quoque perpétuo aggregéntur consórtio.

Deus, véniæ largítor et humánæ salútis amátor: quæsumus cleméntiam tuam, ut nostræ congregatiónis fratres, propínquos et benefactóres, qui ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte, cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium perveníre concédas.

Deus, cujus miseratióne ánimæ fidélium requiéscunt: fámulis et famulábus tuis ómnibus hic et ubíque in Christo quiescéntibus, da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine læténtur. Per Christum Dóminum nostrum.

R. Amen.
V. Requiem ætérnam dona eis Dómine.
R. Et lux perpétua lúceat eis.

Two chanters sing:

V. Requiéscant in pace.
R. Amen.

The Bishop then makes the sign of the cross over the four parts of the cemetery, or once over the black cloth.

69. The procession returns to the high altar reciting the following psalm:

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Libera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum, et humiliátum Deus non despícies.

Bénigne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

70. Having arrived at the altar, the cleric carries the holy-water vase to the credence and places a cushion on the lowest step of the altar at the middle; the thurifer stands at the epistle corner of the altar; the cross-bearer places the cross at the gospel side against the wall. The acolytes kneel at the corners of the altar. When the bishop arrives at the altar he genuflects, rises, and standing before the altar and turned towards it, says:

V. Kyrie eléison.
R. Christe eléison.
V. Kyrie eléison. Pater noster (*which is continued secretly*).
V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.
V. A porta ínferi.
R. Erue, Dómine, ánimas eórum.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Absólve, quæsumus Dómine, ánimas famulórum famularúmque tuárum, ab omni vínculo delictórum: ut in resurrectiónis glória inter Sanctos et eléctos tuos resuscitáti respírent. Per Christum Dóminum nostrum.
R. Amen.

§ 3. *The Visitation.*

71. The bishop takes off the *black* or *violet* stole, which is carried to the credence, and puts on the white stole. He then kneels on the cushion placed on the lowest step.

72. The parish priest takes the white stole from the credence and puts it on, goes to the predella, spreads the corporal on the altar, opens the tabernacle, and draws the veil of the tabernacle to the side. He then genuflects,

descends to the right of the bishop, takes off the stole and kneels.

73. The bishop and parish priest rise. Incense is put into the thurible and the Blessed Sacrament is incensed *more solito*. The bishop then intones the *Tantum ergo* (see Appendix I, D), which is sung by the chanters or choir. All bow at the *Veneremur cernui*, after which the bishop rises, ascends the predella, genuflects, and takes the ciborium and the pyx containing the large Host for exposition out of the tabernacle. He places them on the corporal, opens and inspects them and the tabernacle and its appurtenances. If he touches the sacred particles he washes his fingers in the ablution-cup and dries them with the small purificator. After inspecting the ciborium and the pyx, the bishop genuflects, rises, covers them and, leaving the ciborium on the altar, he places the pyx in the tabernacle. He then goes to the foot of the altar, where he again incenses the Blessed Sacrament.[1] The parish priest then puts on the bishop the white humeral veil.

74. As soon as the *Genitori Genitoque* is begun the bishop rises, ascends to the predella and, covering the ciborium with the ends of the veil, gives the triple benediction.

75. After the benediction the bishop places the ciborium on the altar, genuflects, goes to the foot of the altar, kneels on the lowest step, and the humeral veil is removed. The parish priest then puts on the stole, ascends the predella, genuflects, places the ciborium in the tabernacle, genuflects again, and closes and locks the tabernacle. He then folds the corporal, returns to the right of the bishop and takes off his stole. The bishop also removes the stole, which is carried to the credence, resumes his biretta and inspects the baptismal font relics and holy oils. The inspection of the other things (see Sect. V of this chapter) may be made now or deferred to a later time.

[1] *Acta S. Sedis*, Sept., 1906, p. 442.

NOTE.—The Sacrament of Confirmation may now be administered according to the ceremonies described in the following chapter.

76. When the visitation is completed, the bishop, in his usual dress, goes to the church, and standing *in plano* at the epistle side of the altar and facing the latter recites the following antiphon, psalm, versicle and prayer.

Ant. Si iniquitátes.

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam.

Fiant aures tuæ intendéntes,* in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël: * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Pater noster (*recited secretly*).

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. A porta ínferi.

R. Erue, Dómine, ánimas eórum.

V. Requiéscant in pace.

R. Amen.

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Deus, cujus miseratióne ánimæ fidélium requiéscunt: fámulis et famulábus tuis ómnibus hic et ubíque in Christo quiescéntibus da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine læténtur. Per Christum Dóminum nostrum.

R. Amen.

The bishop may then be led in procession to the parish-house in the same manner as he was brought to the church.

NOTE.—For the authentic account of the Visitation to be drawn up, see above (No. 47).

Section IV. Canonical Visitation by a Delegate.

77. When the Ordinary is lawfully hindered from making the Canonical Visitation he may commission some other ecclesiastic to perform this duty for him.[1] In this case the Ordinary must give a written authorization in which he states that he deputes, with all the requisite faculties, the person whom he wishes to make the Visitation. Gavantus [2] suggests the following form of authorization, which should be written on diocesan official paper.

Dilecto nobis in Christo N., salutem in Domino.

Ut executioni earum rerum quæ a Conciliis hujus provinciæ ac diœcesis et a Nobis decreta sunt consulamus, te visitatorem . . .[3] constituimus; cum facultate mandandi, quod opus fuerit pro ejusmodi executione, etiam pœnis et censuris adhibitis; informationes assumendi de negligentiis ac delictis quæ compereris, ac inobedientes puniendi, pœnitentiis ac mulctis pecuniariis adhibitis, ad usum pium arbitrio nostro applicandis; ita tamen ut si quæ graviora

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[1] Conc. Trident., Sess. XXIV, cap. III, *de Reformatione.*

[2] *Praxis Compendiaria Visitationis Episcopalis.*

[3] Here is inserted "*in tota diœcesi*" or "*in parochia S. Pauli*" or the designation of any other place—city, county, district, etc., etc., which he is authorized to visit.

inciderint, Nobis aut vicario nostro generali reserves. Omnia autem in acta redigas, prout opus fuerit, et ad Nos quamprimum referas. Concedimus quoque ut . . . mandantes omnibus vicariis, parochis aliisque ad quos pertinet, ut te tanquam visitatorem nostrum recipiant, et procurationes sumptusque debitos præbeant, prout opus fuerit. Hæ vero valeant ad . . .[1]

This letter of authorization is to be read at each place of visitation before other formality is entered upon.

78. If the delegate be a *bishop* the rites and ceremonies are the same as those described above, except that

1°. When he is received at the main door of the church, he receives holy water from the parish priest, but does not sprinkle the bystanders;

2°. He does not occupy the throne, but sits on a faldstool, placed *in plano* at the epistle corner of the altar;

3°. He explains the object of the Visitation *after* Mass, when he has laid aside the vestment, and *before* he puts on the amice, black stole and cope and mitre;

4°. During the first absolution (Sect. II; Nos. **26-28**; Sect. III, Nos. **63-65**) he stands *in plano* at the epistle corner of the altar.

79. If the delegate be a *priest*, the rites and ceremonies are the same as those described above, except that

1°. All the exceptions noted above No. **78**, 1° to 4° are to be observed;

2°. All distinctively pontifical ceremonies are omitted;

3°. Instead of the antiphon *Sacerdos et Pontifex* (see No. **16**), another more appropriate, taken from the *Commune Confessoris non Pontificis*, is sung, e.g.

Læténtur omnes qui sperant in te, Dómine: quóniam tu benedixísti justo, scuto bonæ voluntátis tuæ coronásti eum;

[1] Here is inserted the date on which the Delegate's faculties expire.

4°. The versicle *Protector noster* (see No. 19) and its response are omitted;[1]

NOTE.—Since only the Ordinary can pronounce an indulgence according to the rites and ceremonies described above (Nos. 22 to 24), this part is omitted by the delegate. If, however, the Ordinary grants an indulgence, it may be announced by reading the *Reverendissimus in Christo* (see No. 23) in Latin and in the vernacular, as it is done after a sermon at Mass, when the Ordinary is not present.[2]

Section V. Places, Things, and Persons to be Inspected at the Episcopal Visitation of Parishes.[3]

A. PLACES AND THINGS.

OF THE HOLY EUCHARIST.

Tabernacle.
Veils of the tabernacle.
Interior lining of tabernacle.
Corporal in tabernacle.
Ciborium, gilt within.
Veil of ciborium.
Particles; *how often renewed?*
Key; *silver or heavily plated.*
Lamp; *always burning?*
Canopy for processions.
Pyx for the sick.
White burse with cords for carrying Communion to the sick.
Monstrance.
Pyx for large Host.
Humeral veil.
Torches.
Steps used at the Exposition.

OF THE BAPTISTERY.

Font.
Water; *renewed twice a year?*
Drain.
Shell.
Holy oils.
Salt.
White and *violet* stoles, or so-called *double* stole.
Towels.
Veil.

[1] Hartmann, § 291, 8.

[2] Martinucci, Lib. V, cap. X, *in fine.*

[3] The following is an abridgment of more extensive lists given by Benedict XIII, *Opuscula;* Ferraris, *Bibliotheca;* Gavantus *Praxis Compendiaria Visitationis Episcopalis.*

OF THE HOLY OILS.

Ambry near the high altar or in the chapel of the Blessed Sacrament or in some other suitable place, with the inscription *Olea Sacra*.
Cruets or large stocks for bringing the Oils from the cathedral.
Case with lock, if brought by a messenger.
Renewal of the Oils.
Burning of the old Oils.
Oil stocks in leather case, purple burse or cover.
Absorbent cotton.
Disposition of cotton already used.

OF THE CONFESSIONALS.

In a public position.
Crates.
Devotional picture.
Lock on middle door.
Violet stole.
Provision for the deaf.

OF THE HOLY RELICS.

Ambry with lock and key.
Lining of ambry.
Reliquaries.
Names.
Approbation.
Exposition.

OF THE ALTARS.

High Altar.
Steps up to it.
Crucifixes.
Candlesticks.
Statues.
Pictures.
Altar-cards.
Coverings.
Antipendia; *how many?*
Consecration.
Altar-stones.
Wax-cloths.
Altar-cloths, their blessing.
Predella.
Sacrarium.
Rails.
Altar-bells.
Obligations of Masses.
Privileged altar.
Prayer-cards.

OF THE CHURCH AND THE CEMETERY.

Choir.
Nave and aisles.
Walls.
Pictures and images.
Pulpit.
Windows.
Vaults.
Seats.
Bell-tower.
Bells; their blessing.
Roof.
Spires.
Cross on the gable or tower.
Pavement.
Doors.
Keys.
Use of bells.
Basement used as chapel.
Alms-chests.
Holy-w ter stoups.
Titular of Church.
Consecration.
Both festivals; *how observed?*
Other festivals.
Publication of indulgences.
Forty Hours' Devotion.
Stations of the Cross.
Cemetery inclosed.
Cross in cemetery.
Improper epitaphs.

OF THE SACRISTY.

Lavatory.
Towels.
Prayers for vesting.
Altar-cloths.
Finger-towels.
Communion-cloths.
Box for altar-breads.
Cutter for altar-breads.
Bier.
Pall.
Ordo celebrandi.
Pious pictures.
Cushions.
Missals, binding, covers and markers.
Missal-stands, lecterns.
Chalices.
Patens.
Purificators.
Corporals and palls.
Veils.
Burses.
Amices.
Albs.
Surplices.
Safe.
Windows; *safe?*
Walls.
Roof.
Kneeling-desk.
Card of Prayers before and after Mass,

Cinctures.
Stoles, maniples and chasubles of five colors; *for feast days, for ferias.*
Dalmatics.
Tunics.
Copes of different colors.
Humeral veils.
Vessel for washing corporals.
Ritual.
Cruets.
Lavabo-dishes.
Little bells.
Thurible and boat.
Processional cross.
Holy-water vase, sprinkle.
Banners.
Vases for flowers.
Triangular candlestick.
Paschal candlestick.
Doors.
Keys.
Table of obligations and feasts.

PARISH REGISTERS.

Liber Baptizatorum.
Liber Primorum Communicatorum.
Liber Confirmatorum.
Liber Matrimoniorum.
Liber Defunctorum.
Liber Status Animarum.
Liber Cœmeterii.
Liber Actorum Ecclesiæ (*History of the Church or Mission*).
Liber Inventorii Bonorum Ecclesiæ (*Inventory of Church Goods, movable and immovable*).
Liber Œconomicus (*Book of Accounts—Day-Book and Ledger*).
Liber Cœtus Æduituorum (*Book of Minutes of the Board of Trustees—Account of its meetings*).

B. PERSONS.

Name.
Surname.
Age.
When appointed.
Income.
Obligations satisfied.
Faculties.
Ceremonies in high and low [Mass.
Blessing Font and Paschal Candle.
The administration of the [Sacraments.
Baptism; *how long delayed?*
Given in private houses.
Godfathers and godmothers.
Confessions; *where? at what time?*
Instructions for first communion.
Sick calls; *how often?*
Attending the dying.
Marriages; *how? where?*
Other functions.

Lent sermons.
Funerals.
Residence.
Mass; *how often?*
Sermons.
Publication of feasts, fasts, pastorals.
Catechism.
Vespers.
Processions.
Customs.
Servers at Mass.
Holy Week services.
Blessing of houses.
Missions.
Study of moral and dogmatic theology.
Priests' library.
Dress.
Character of church music.
Gregorian chant.
Beneficial societies.
Church societies.
Sodalities.
Blessing of ashes, candles, palms.

NOTE.—As most of the parishes in the United States have schools and convents attached to them, we deem it advisable to add the following:

CONVENT.

Kind of building.
Location.
Condition of building.
Sanitary arrangements.
Heat.
Light.
Ventilation.
Number of occupants.
Accommodations.
Number of rooms.

SCHOOL.

School building.
Location.
Condition.
Exits; *number, kind.*
Entrances; *number, kind.*
Rooms, *number, size.*
Desks; *number, kind, position.*
Number of pupils in each room.
Sanitary arrangements.
Light.
Heat.
Ventilation.
Equipment; *maps, charts, blackboards, sacred emblems.*
Playground; *size, condition.*
Closets; *location, number, condition.*
Caretakers; *who?*
Number of pupils.
Number of teachers; *religious, lay.*

CHAPTER XIII.

SACRAMENT OF CONFIRMATION.[1]

Section I. Preliminary.

1. *Minister.*—1° The *ordinary* minister for the *valid* administration of this sacrament is a bishop. The Ordinary may *licitly* confirm within the limits of his diocese not only his own subjects, but, by universal custom, also the subjects of another bishop, provided the latter has not expressly prohibited it. Outside his own diocese a bishop can not *licitly* confirm any one, even though he be his subject, without the permission of the Ordinary.

2° In the Latin Church a simple priest may by *special delegation*, which is reserved to the Roman Pontiff, become the *extraordinary* minister of this sacrament. This delegated power, however, is granted only in exceptional and urgent cases, and if such a priest exceeds the limits of the privilege granted him with regard to *time*, *place*, or *persons*, the sacrament is *invalidly* conferred.[2] He must use Holy Chrism which was consecrated by a bishop.[3]

2. *Candidate.* 1° Although Confirmation may be administered at any time after the candidate has received Baptism, yet the Church wishes to admit to Confirmation only those who have come to use of reason. Hence the Catechism of the Council of Trent [4] considers the *twelfth*

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[1] Copyright, The Ecclesiastical Review, Philadelphia.

[2] Lehmkuhl, *De Confirmatione*, cap. II, ad II, n. 3.

[3] In the Greek and other Oriental Churches this sacrament is conferred by a priest immediately after Baptism.

[4] *De Confirmatione*, No. 14.

year to be the proper period, and if there be any cause for anticipating that age, it should not, without serious reasons such as danger of death, prolonged absence of the bishop, etc., be administered before the *seventh* year.

2° Since it is a sacrament of the *living* the candidate must be in the state of grace; hence it is advisable that he be prepared for this sacrament by receiving the Sacrament of Penance, and, if he has made his first communion, the Holy Eucharist also.

3° He must be well instructed concerning the nature, dignity, and effects of this sacrament and the dispositions necessary for receiving it worthily; in the principal doctrines of our holy faith; concerning the decalogue and the precepts of the Church. Besides, he ought to know the Lord's Prayer, the Apostles' Creed, and the Acts of Faith, Hope, and Charity.

4° It is customary to add another name to that received at Baptism. As at Baptism, so on this occasion and for the same reason, it should be the name of a saint, that "it may serve to stimulate to the imitation of his virtues and the attainment of his holiness, and to hope and pray that he, who should be the model of his imitation, may also, by his advocacy, become the guardian of his safety of soul and body."[1]

3. *Sponsors.*—1° Although it is not *de necessitate hujus Sacramenti* that the candidate have a sponsor, yet the custom of the Church suggests it and the sacred canons prescribe it. The sponsor becomes the guardian of the candidate and assumes the obligation of instructing the candidate in all that belongs to faith, morals and his duties, and of watching over him in case that those on whom he naturally depends fail to perform these duties.

2° The sponsor should have attained the age of *fourteen*

[1] Catech. Conc. Trident., Pars II, de Bapt., n. 52.

years; must have been confirmed; must be a Catholic of good reputation; must be sufficiently instructed to be able to comply with his duties; and, unless necessity demands otherwise, he should not be the same as the sponsor at Baptism.

3° There should be a sponsor for each candidate, and of the same sex as the latter. If in peculiar cases this can not be done, then there should be at least two sponsors for the male candidates and two for the female candidates. The Holy See has expressed its emphatic wish that this rule should be everywhere observed.[1]

4° A spiritual relationship is contracted between the sponsor and the candidate and the latter's parents, which forbids a lawful marriage between them, unless a special dispensation is obtained.[2]

Section III. Rite of Confirmation.

A. PREPARATIONS.

1. (*a*) *On the Altar:*

1° Six large candlesticks with lighted candles;

2° Crucifix;

3° *White* antipendium;

4° Amice, white stole and cope before the tabernacle;

5° Mitre (*auriphrygiata*), and veil for mitre-bearer at the gospel side.

(*b*) *In the Sanctuary:*

1° Faldstool, or some other suitable chair, on the predella, at the middle of the altar;

2° Cushion on the lowest step;

3° Crosier near at hand;

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[1] See Conc. Plen. Balt. II, p. cxxxix, *Instructio S. C. de P. F. Generalis*, 11°.

[2] Cf. *Appendix ad Rituale Romanum*, De Sacramento Confirmationis.

4° Stand for the archiepiscopal cross, on the gospel side, if an archbishop is the officiant.

(*c*) *On the Credence:*

1° Pontifical (*Pars I*) or this Manual;

2° Hand-candlestick with lighted candle;

3° Vessel containing the Holy Chrism, on a small plate;

4° Slices of bread and lemon, on a plate;

5° Ewer with water, basin and towel;

6° Sufficient quantity of absorbent cotton, divided into small balls for greater convenience, on a salver;

7° Empty vessel in which the balls of cotton after they have been used are deposited.

(*d*) *Outside the Sanctuary:*

1° Near the sanctuary rails some benches[1] for those who are to be confirmed and for their sponsors; all the males on the epistle side and the females on the gospel side;

2° The sponsors should stand behind those to be confirmed, or at least in some convenient place so that each can easily meet his candidate when the latter goes to the bishop to be confirmed;

3° Those to be confirmed are furnished with cards on which should be written their Christian and family names, as well as the name taken at Confirmation. These cards are collected at the Confirmation for the double purpose of suggesting the Christian name to the bishop, and of recording it, together with the family name, in the Register.

(*e*) *In the Sacristy:*

1° Surplices for the clergy, the altar-boys, and for the four clerics who will act as mitre, crosier, book and candle bearers;

2° The archiepiscopal cross will be prepared, if an archbishop administers the Sacrament, and a surplice for the clerk who will carry it.

[1] The front pews may be used.

NOTE.—The solemn administration of Confirmation should, if possible, take place in the morning before or after high Mass; but it may be conferred at any time of the day.[1]

B. FUNCTION.

2. At the appointed time the bells of the church are rung *more festivo*, and those who are to be confirmed, together with their sponsors, will take their places in the church.

3. The clergy, altar-boys and clerics don their surplices in the sacristy and proceed with the bishop to the altar in the following order:

(*a*) Altar-boys, two by two;
(*b*) Clergy, two by two;[2]
(*c*) Bishop, in rochet and mozzetta,[3] between two priests;[4]
(*d*) Mitre and crosier bearers;
(*e*) Book and candle bearers.[5]

4. If it be the custom to receive the bishop at the church door, he will be accompanied by the clergy from the parish house. At the church door the parish priest and an altar-boy carrying the holy water vase and sprinkle meet him. The parish priest hands to the bishop the sprinkle with the usual kisses, and the bishop sprinkles himself and

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[1] Liguori, Lib. VI, n. 184.

[2] If an archbishop administers Confirmation, a clerk, carrying the archiepiscopal cross with the figure turned towards the archbishop, will follow the clergy.

[3] If the bishop is *not* the Ordinary, he will use the mantelletta instead of the mozzetta.

[4] The priest at the right of the bishop is the *first* chaplain and the one at his left the *second* chaplain.

[5] If the Blessed Sacrament is kept on a side-altar, they will go to it and remain a short time in prayer, the bishop kneeling on a kneeling-desk prepared for him at the foot of the altar. This altar should have six candlesticks with lighted candles and a crucifix.

the bystanders with holy water. Then all proceed in the order given above to the high altar. The bishop blesses the people as he passes along.[1]

5. Having arrived at the high altar, all make a genuflection [2] and kneel for a short time; when the bishop rises the cushion is removed from the lowest step. The bishop, accompanied by his two chaplains, genuflects, ascends to the predella, sits on the faldstool, and takes off his mozzetta.

6. Two clerics go to the credence, take the ewer and basin and towel and proceed to the bishop, who washes his hands; after which the clerks carry the ewer and basin and towel to the credence. Then the bishop is vested with amice, stole, cope and mitre, and receives the crosier in his left hand.

NOTE. If Confirmation be given after high Mass, the bishop may assist at the Mass in cope and mitre. The priest who is to celebrate Mass vests and goes to the sanctuary a short time before the bishop. On arriving at the altar he makes the proper reverence to it, goes to his seat at the epistle side, and remains sitting until the bishop enters the sanctuary.

7. After Mass, or, if Mass was not celebrated, as soon as he is vested, the bishop sits on the faldstool, and he or one of the clergy may give a short instruction on the Sacrament of Confirmation.

8. After the instruction, the candidates, each holding his card in his right hand, and their sponsors kneel. The bishop hands the crosier to the crosier-bearer, and, his mitre having been removed, rises.

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[1] If the bishop be *not* the Ordinary, he will neither sprinkle the bystanders nor bless them.

[2] The bishop genuflects if the Blessed Sacrament is kept at this altar, otherwise he bows. The others always genuflect whether the Blessed Sacrament is kept there or not.

9. The book-bearer with the Pontifical, and the candle-bearer with the candlestick stand at the left of the bishop, who, with his hands joined on his breast, recites in a loud voice the following, to which the clergy or choir answer:

Spíritus Sanctus supervéniat in vos (*te*),[1] et virtus Altíssimi custódiat vos (*te*) a peccátis.

R. Amen.

Then, making the sign of the cross on himself at the *Adjutorium nostrum* and afterwards joining his hands on his breast, he recites or sings *tono feriali:*

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Then extending his hands towards those to be confirmed, whilst the chaplains hold the ends of the cope, he sings or recites:

Orémus.

Omnípotens sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos (*hunc fámulum tuum* vel *hanc fámulam tuam*) ex aqua et Spíritu sancto; quique dedísti eis (*ei*) remíssionem ómnium peccatórum; emítte in eos (*eum* vel *eam*) septifórmem Spíritum tuum sanctum Paráclitum de cœlis.

R. Amen.
V. Spíritum sapiéntiæ, et intelléctus.
R. Amen.
V. Spíritum consílii, et fortitúdinis.
R. Amen.

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[1] Words *italicized* and inclosed in parenthesis are used for the immediately preceding words when only one candidate is confirmed.

V. Spíritum sciéntiæ, et pietátis.
R. Amen.
V. Adímple eos (*eum* vel *eam*) Spíritu timóris tui, et consígna eos (*eum* vel *eam*) signo cru✠cis Christi, in vitam propitiátus ætérnam. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

10. After this prayer the Holy Chrism and the cotton, together with an empty vessel, are brought by the master of ceremonies from the credence to the altar. The Holy Chrism is given to the chaplain at the right of the bishop, and the cotton and empty vessel to the chaplain at the bishop's left.

11. The bishop sits and resumes the mitre and crosier. A priest or cleric joins the first chaplain at the latter's right side, and another joins the second chaplain at the latter's left side. The first chaplain holds the Holy Chrism, and the priest or cleric at his right takes the card from each candidate as he approaches the bishop and suggests the confirmation name to the bishop. The second chaplain at the left of the bishop wipes with cotton the foreheads of those who have been anointed, and the priest or cleric at his left holds the vessel into which the cotton, after it has been used, is deposited. Those who are to be confirmed and their sponsors proceed to the bishop, singly or two by two, first the males and then the females.

12. If the number of those to be confirmed is large, the bishop may confirm at the altar-rail. If there be more than one row, those in the first row, having been anointed, rise, genuflect and go to their seats, and others take their places at the rail. The same ceremony is carried out with regard to the females. The bishop, beginning at the epistle side, passes along the rail from left to right.

Whilst the bishop is anointing the candidate, the sponsor places his right hand on the right shoulder of the person who is being confirmed.[1]

13. Confirmation is administered in the following manner: The priest or cleric at the first chaplain's right reads aloud the name of the person to be confirmed; the bishop, having dipped his right thumb into Holy Chrism, makes with it the sign of the cross on the forehead of the candidate, whilst holding the other fingers of the right hand on the head of the person whom he anoints,[2] and says:

N.[3] Signo te signo cru✠cis.

Then making the sign of the cross three times over the candidate he continues:

Et confírmo te Chrísmate salútis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

The chaplains answer:

Amen.

The chaplain at the left of the bishop wipes with cotton the forehead of the person confirmed, and deposits this cotton in an empty vessel held by priest or cleric at his

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[1] S. R. C., Sept. 20, 1749, n. 2404 ad VII. The rubric in the Pontifical prescribes that "Adults place the foot upon the right foot of the sponsor."—*Adulti ponant pedem suum super pedem dexterum patrini sui.* This is not observed in our day, and seems to indicate an ancient custom or rite observed in former ages, when all the *sacramenta vivorum* were received *standing*.—Martinucci, Lib. VII, cap. I, n. 33, foot-note.

[2] In the Pontifical published in 1725, *Romæ, ex typographia Hieronymi Mainardi*, by permission of Benedict XIII., the following is added to the rubric: *Pollice manus dexteræ Chrismate intincto confirmat, dicens* N. Signo te signo Crucis, *et dum hoc dicit, imposita eadem manu dextera super caput confirmandi, producit pollice signum Crucis in fronte illius.*—Martinucci, *Ibidem*, n. 38, foot-note.

[3] Here the Christian name of the candidate is inserted in Latin in the Vocative Case.

left side. The bishop then gently strikes the candidate on the left cheek, saying:

Pax tecum.[1]

14. When all have been confirmed the bishop,[2] having given his crosier to the crosier-bearer, washes and dries his hands, using first the slices of bread and lemon, and then water. The two clerics who wash the bishop's hands kneel before him if he be the Ordinary, otherwise they stand.[3]

15. Whilst the bishop washes his hands the choir sings, or, if there be no choir, the attendants read the following:

Ant. **Confírma hoc Deus, quod operátus es in nobis a templo sancto tuo quod est in Jerúsalem.**

V. Glória Patri, et Fílio, et Spi ítui sancto.

R. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. **Confírma hoc Deus, quod operátus es in nobis a templo sancto tuo quod est in Jerúsalem.**

16. After the antiphon, all who have been confirmed kneel, and the bishop removes his mitre, rises, and, turning towards the altar, with his hands joined on his breast, recites or sings *tono feriali* the following versicles, to which his attendants or the choir answer:

V. Osténde nobis Dómine misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

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[1] *Et cum spiritu tuo* is *not* said.

[2] If Confirmation was conferred at the sanctuary rail, the bishop returns to the faldstool on the predella of the altar and sits.

[3] All present kneel or stand at the same time.

Orémus.

Deus, qui Apóstolis tui sanctum dedísti Spíritum, et per eos, eorúmque successóres, céteris fidélibus tradéndum esse voluísti: réspice propítius ad humilitátis nostræ famulátum, et præsta; ut eórum corda, quorum frontes (*illíus cor, cujus frontem*) sacro Chrísmate delinívimus, et signo sanctæ Crucis signávimus, idem Spíritus sanctus in eis (*eo* vel *ea*) supervéniens, templum glóriæ suæ dignánter inhabitándo perfíciat: Qui cum Patre, et eódem Spíritu sancto vivis et regnas Deus, in sæcula sæculórum.

R. Amen.

Then the bishop adds:

Ecce sic benedicétur omnis homo qui timet Dóminum.

Then, turning towards those who have been confirmed and blessing them, he says

Bene✠dícat vos (*te*) Dóminus ex Sion, ut videátis (*videas*) bona Jerúsalem ómnibus diébus vitæ vestræ (*tuæ*), et habeátis (*habeas*) vitam ætérnam.

R. Amen.

17. The bishop now resumes his seat on the faldstool. Resuming the mitre and taking the crosier in his left hand, he admonishes the sponsors of their duty towards the newly confirmed, and recites with them the *Apostles' Creed*, the *Lord's Prayer* and the *Hail Mary*.[1] He then blesses all present, saying nothing.

18. The bishop then divests, and, having resumed the mozzetta and biretta, says a short prayer at the altar at which Confirmation was conferred, and also before the Blessed Sacrament if kept at another altar. He is then accompanied to the parish house or to the sacristy by the clergy. Afterwards those who were confirmed and their sponsors are dismissed.

[1] Martinucci, Lib. VII, cap. I, n. 44.

19. After the ceremony the cotton which has been used should be burnt and the ashes thereof, together with the water in which the bishop washed his hands and the crumbs of bread and lemon, are thrown into the *sacrarium*.

NOTE I.—The rites and ceremonies given above are also observed by a priest delegated by the Apostolic See. He vests in amice, alb, cincture and *white* stole and with or without a *white* cope. Going to the altar he ascends to the predella and, facing the people, announces to them that he is acting as a delegate of the Holy See. The Apostolic Brief is then read in the vernacular, after which he confirms as above.

NOTE II.—When a bishop *privately* administers this sacrament, he assumes a *white* stole over his rochet and uses the mitre (*auriphrygiata*) when he anoints the forehead of the candidate.[1] In this case Confirmation may be administered in any place and at any hour.

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[1] Martinucci, Lib. VII, cap. I, n. 47.

CHAPTER XIV.

BLESSING OF A NEW CROSS.

NOTE.—The ceremonies here described are observed at the blessing of a large cross, having the figure of Christ painted on it or attached to it, which is prominently erected in or near churches, chapels and other ecclesiastical edifices.

Section I. Solemn Blessing by a Bishop.

A. PREPARATION.

1. (*a*) *On an altar near the cross or on the high altar:* Six high candlesticks with candles, and the crucifix.

(*b*) *On the credence:* 1° Amice, *red* stole and cope and mitre (*auriphrygiata*) for the bishop;

2° Pontifical (*Pars II*) and hand-candlestick;

3° Near by, the crosier.[1]

(*c*) *In the sacristy:* 1° Censer filled with live coals and boat containing incense;

2° Holy-water vase and sprinkle;

3° Processional cross and candlesticks for the acolytes;

4° Surplices for the clergy and clerics.

(*d*) *In the chapel of the Blessed Sacrament,* if the procession passes it:

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[1] The crosier is used only in the procession from the altar to the place where the cross is erected; hence if the cross is near the altar the crosier will not be needed. An *extern* bishop may use the crosier with the permission of the Ordinary.

1° Six high candlesticks with candles, and the crucifix;

2° Prie-dieu at the foot of the altar, or a cushion on the lowest step, for the use of the bishop.

(*e*) *Near the new cross* flowers and candlesticks with candles may be placed.

(*f*) A throne, or platform about six inches high and large enough for the bishop and his assistants, may be erected at the gospel side of the altar, if the officiant be the Ordinary; he may however occupy a faldstool, placed *in plano* at the epistle corner. The latter is always used when the officiant is not the ordinary.

B. FUNCTION.

2. At the appointed hour the clergy and clerics go to the sacristy and don their surplices. In the meantime the six candles on the altar (and in the chapel of the Blessed Sacrament), those near the new cross and that on the hand-candlestick are lighted. When the bishop arrives all go from the sacristy to the altar in the following order:

1° Thurifer and holy-water bearer;

2° Processional-cross bearer and acolytes;

3° Chanters;[1]

4° Clergy, two by two;

5° Assistant priest vested in surplice;

6° Bishop accompanied by two chaplains vested in surplices;

7° Mitre, crosier, book and candle bearers.[2]

3. Having arrived at the altar, the cross-bearer, acolytes, thurifer, and holy-water bearer go to the gospel side; the mitre, crosier, book and candle bearers go to the cre-

[1] If not vested in cassock and surplices, they precede the thurifer and holy-water bearer.

[2] If the procession passes the chapel of the Blessed Sacrament, all enter it and a short prayer is said, during which all, except the cross-bearer and acolytes, kneel.

dence; the clergy stand in rows in the sanctuary or go to the seats prepared for them; the bishop and chaplains go to the foot of the altar, where the bishop bows [1] and the chaplains make a simple genuflection toward the altar; then all kneel.

4. After a short prayer all rise. The bishop and the chaplains make their respective reverence to the altar and then proceed to the throne (platform) or faldstool. The bishop sits and the chaplains take their place at either side of the bishop and remain standing. The clergy sit, if seats have been prepared for them.

5. Clerics carry the amice, stole and cope to the bishop, and they are followed by the mitre and crosier bearers carrying the mitre and crosier respectively. The bishop removes his biretta and mozzetta, or if he be not the Ordinary his mantelletta, and is then vested. Having received the crosier from the crosier-bearer the bishop rises.

6. All proceed in the order mentioned above (No. 2) to the place where the new cross is erected. The book-bearer carries the Pontifical and the candle-bearer the hand-candlestick.

The clergy are arranged in rows in front of the cross; the bishop and the chaplains stand near the cross facing it; the thurifer and the holy-water bearer stand at the right of the bishop, the book and candle bearers at his left, and the mitre and crosier bearers behind him; the cross-bearer and acolytes stand at the right of the thurifer.

7. The bishop gives the crosier to the crosier-bearer and his mitre is removed by the second chaplain and given by him to the mitre-bearer. The book and candle

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[1] If the Blessed Sacrament is kept in the tabernacle thereof, the bishop makes a simple genuflection.

bearers stand in front of the bishop, but a little to his left. The bishop then recites or sings *tono feriali* the following versicles and prayers, having his hands joined at his breast, to which the chanters respond:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Béne✠dic, Dómine Jesu Christe, hanc Crucem, per quam eripuísti mundum a potestáte dæmonum, et superásti passióne tua suggestórem peccáti, qui gaudébat in prævaricatióne primi hóminis per ligni vétiti sumptiónem: Qui cum Deo Patre, et Spíritu sancto vivis et regnas in sæcula sæculórum.
R. Amen.

Orémus.

Rogámus te, Dómine sancte Pater omnípotens, sempitérne Deus, ut dignéris bene✠dícere hoc lignum Crucis, ut sit remédium salutáre géneri humáno; sit solíditas fídei, proféctus bonórum óperum, redémptio animárum: sit solámen et protéctio ac tutéla contro sæva jácula inimicórum. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus.

Then holding his hands extended at his breast he recites or sings the following preface:

Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.
Vere dignum et justum est, æquum et salutáre, nos tibi

semper, et ubíque grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus: cujus sanctum ac terríbile nomen inter céteras visíbiles creatúras, ligna quoque fructífera laudáre ac benedícere non cessant: Qui in figúram unigénitæ sapiéntiæ tuæ ligno vitæ a princípio paradísum voluptátis ornásti, ut ejúsdem fructus sacro mystério protoparéntes nostri géneris mortem cavére, et vitam admonéres obtinére perpétuam: quique nos vétitæ árboris attáctu justæ morti addíctos, ejúsdem coætérnæ tibi sapiéntiæ Dei et Dómini nostri Jesu Christi innóxia morte ad vitam misericórditer revocáre dignátus es: te súpplices exorámus, ut hoc singuláre signum, quod ad exémplum primi illíus sacratíssimi vexílli, quo pretióso Fílii tui Sánguine triumphásti, fidélium tuórum devotióne compáctum erectúmque est, cœlésti tua bene✠dictióne sanctificáre dignéris; ut ómnibus hic génua flecténtibus, ac tuæ majestáti supplicántibus, lárgior et cordis compúnctio, et admissórum indulgéntia concedátur; atque intercedénte ipsa victoriósíssima unigéniti Fílii tui passióne, et tibi plácita postuláre, et cítius váleant postuláta percípere. Da quæsumus, clementíssime Pater, in quo vívimus, movémur, et sumus, ut quóties triúmphum divínæ humilitátis, quæ supérbiam nostri hostis dejécit, óculis intuémur, quotiésque mente recólimus, et contra hostem ipsum fidúciam fortitúdinis, et majórem tibi devótæ humilitátis grátiam consequámur. Quátenus in illo treméndo tuæ majestátis exámine, cum pavéntibus eleméntis, cœlorúmque commótis virtútibus, signum istud glorificum Redemptiónis nostræ apparúerit in cœlo, ipsi de morte ad vitam transíre, ac perpétua beátæ resurrectiónis vidére gáudia mereámur.

He then recites the following in a low tone of voice, loud enough, however, to be heard by those standing near him:

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

8. Joining his hands at his breast, he recites or sings *tono feriali* the following prayers:

Orémus.

Deus, qui beátæ Crucis patíbulum, quod prius erat scelésti ad pœnam, convertísti redémptis ad vitam; concéde plebi tuæ ejus vallári præsídio, cujus est armáta vexíllo. Sit ei Crux fídei fundaméntum, spei suffrágium, in advérsis defénsio, in prósperis adjuvámen; sit ei in hostes victória, in civitáte custódia, in campis protéctio, in domo fultúra; ut per eam pastor in futúro gregem consérvet incólumem, quæ nobis, Agno ✠ vincénte, convérsa est in salútem. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Orémus.

Sanctí✠fica, Dómine Jesu Christe, signáculum istud passiónis tuæ, ut sit inimícis tuis obstáculum, et credéntibus in te perpétuum efficiátur victóriæ vexíllum: Qui cum Deo Patre vivis et regnas in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

9. The thurifer now goes to the bishop and holds the boat filled with incense before him. The bishop blesses the incense, reciting the following prayer:

Orémus.

Dómine, Deus omnípotens, cui assístit exércitus Angelórum cum tremóre, quorum servítium spirituále et igneum esse cognóscitur: dignáre respícere, bene✠dícere et sancti✠ficáre hanc creatúram incénsi; ut omnes languóres, omnésque infirmitátes atque insídiæ inimíci odórem ejus sentiéntes effúgiant, et separéntur a plásmate tuo, ut numquam lædátur a morsu antíqui serpéntis, quod pretióso Fílii tui Sánguine redemísti. Per eúmdem Christum Dóminum nostrum.

R. Amen.

10. After this prayer the bishop puts incense into the censer in the usual manner, the assistant priest handing the spoon with the usual kisses to the bishop and the thurifer, holding the censer, kneeling [1] before the bishop. The assistant priest, having restored the boat to the thurifer, receives the sprinkle from the holy-water bearer and presents it to the bishop, who sprinkles the cross in the middle, at his left and at his right. The assistant priest receives from the bishop the sprinkle and restores it to the holy-water bearer, and then having received the censer from the thurifer hands it in the customary manner to the bishop, who incenses the cross with a double swing in the middle, at his left and at his right, and then hands the censer to the assistant priest. The latter restores the censer to the thurifer.

11. The bishop then, facing the cross, recites or sings the following:

Sanctificétur lignum istud, in nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti: et benedíctio illíus ligni, in quo membra sancta Salvatóris suspénsa sunt, sit in isto ligno; ut orántes inclinantésque se propter Deum ante istam Crucem, invéniant córporis et ánimæ sanitátem: Per éumdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

NOTE.—If the cross is made of metal or stone, instead of the prayer *Sanctificetur lignum istud* the following prayer is recited or sung:

Deus glóriæ, Deus excélse Sábaoth, fortíssime Emmánuel, Deus pater veritátis, pater sapiéntiæ, pater beatitúdinis, pater illuminatiónis ac vigilatiónis nostræ, qui mundum regis, qui cuncta regna dispónis, qui es bonórum collátor múnerum, et

[1] He stands if the Officiant is an *extern* bishop.

bonórum ómnium attribútor; cui omnes gentes, pópuli, tribus et linguæ sérviunt; cui assístit omnis Angelórum légio; qui largíris fámulis tuis fidem et laudem tui nóminis, ut débita tibi obláta persólvant, cui prius fides offeréntium cómplacet, deínde sacrificátur oblátio, quæsumus exorábilem misericórdiæ tuæ pietátem, ut sanctí✠fices tibi hoc signum crucis et cónse✠cres, quod tota mentis devotióne famulórum tuórum religiósa fides construxit, trophæum scílicet victóriæ tuæ ac redemptiónis nostræ, quod in amórem Christi triumphális glória consecrávit. Aspice hoc signum crucis insuperábile, per quod diáboli est exinaníta potéstas, mortálium restitúta libértas: quæ licet fúerit aliquándo in pœnam, sed nunc versa est in honórem per grátiam; et quæ reos quondam puniébat supplício, nunc et nóxios absólvit a débito. Et tibi quid per hoc placére pótuit, nisi id per quod tibi plácuit nos redímere? Et nullum tibi débitum ámplius munus est, quam quod tibi tunc córporis dedicávit affíxio; nec tibi est magis familiáris oblátio, quam quæ familiári mánuum tuárum extensióne sacráta est. Illis ergo mánibus hanc crucem áccipe, quibus illam ampléxus es; et de sanctitáte illíus hanc sanctí✠fica, et sícuti per illam mundus expiátus est a reátu, ita offeréntium famulórum tuórum ánimæ devotíssimæ hujus crucis mérito, omni cáreant perpetráto peccáto; et tuæ veræ crucis obtéctu, enitéscant succéssibus assíduis triumphatóres. Rádiet hic unigéniti Fílii tui Dómini nostri splendor divinitátis in auro; émicet glória passiónis ejus in ligno; in cruce rútilet nostræ mortis redémptio; in crystálli splendóre vitæ nostræ purificátio. Sit suórum protéctio, spei certa fidúcia; eos simul cum gente et plebe, fide confírmet; spe et pace consóciet; áugeat triúmphis; amplíficet in secúndis; profíciat eis ad perpetuitátem témporis, ad vitam æternitátis; ut eos temporáli floréntes glória múniat, et ad perpétuam redémptos corónam, ad regna cœléstia poténti virtúte perdúcat. Præsta, per propitiatiónem Sánguinis ejus, per ipsum datórem, qui seípsum dedit redemptiónem pro multis, qui se hóstiam pro delíctis offérre dignátus est, qui exaltátus in ligno crucis suæ, principátus et potestátes humi-

liávit, qui tecum sidéreo cónsidet throno, indissolúbili connexióne Spíritus sancti, per infiníta sæculórum sæcula.
R. Amen.

The bishop then goes to the cross and, kneeling, kisses it. All present may do the same.

12. Having kissed the cross the bishop rises and the first chaplain puts the mitre on him. All return in the order given above (No. 2) to the high altar, where the *Te Deum* (see Appendix I, C) may be sung in Latin or in the vernacular, or benediction of the Blessed Sacrament or other service may take place.

After the *Te Deum* or the service the bishop may divest at the altar in the usual manner or return in procession to the sacristy and there divest.

NOTE.—A priest, delegated by the Ordinary, may solemnly bless a new cross. In this case the rites and ceremonies are the same as those given above, except that

1° All ceremonies distinctively pontifical are omitted;

2° The preface is recited *voce mediocri*.[1]

Section III. Private Blessing.

A. CROSS WITHOUT THE FIGURE OF CHRIST.[2]

13. The priest is vested in surplice and *red* stole and is accompanied by a cleric, carrying the holy-water vase and sprinkle. Standing before the cross he recites the following versicles and prayers, and the cleric responds:[3]

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.

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[1] *Van der Stappen*, Vol. IV, Quæst. 339, II.

[2] The cross may be made of wood, metal, stone or any other material.

[3] If the cleric is unable to respond, the priest does it.

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Rogámus te, Dómine sancte, Pater omnípotens, ætérne Deus: ut dignéris bene✠dícere hoc signum crucis, ut sit remédium salutáre géneri humáno; sit solíditas fídei, profféctus bonórum óperum, redémptio animárum; sit solámen, et protéctio, ac tutéla contra sæva jácula inimicórum. Per Christum Dóminum nostrum.
R. Amen.

Orémus.

Béne✠dic Dómine Jesu Christe, hanc crucem, per quam eripuísti mundum a potestáte dæmonum, et superásti passióne tua suggestórem peccáti, qui gaudébat in prævaricatióne primi hóminis per ligni vétiti sumptiónem.

He now receives the sprinkle from the cleric and continuing the prayer, as given below, sprinkles the cross in the middle, at the word *Patris*, at his left at the word *Filii*, and at his right at the words *Spiritus sancti*, after which he restores the sprinkle to the cleric.

Sanctificétur hoc signum crucis in nómine Pa✠tris et Fí✠lii, et Spíritus ✠ sancti; ut orántes, inclinantésque se propter Dóminum ante istam crucem, invéniant córporis et ánimæ sanitátem. Per Christum Dóminum nostrum.
R. Amen.

He then kneels before the cross and reverently adores and kisses it.

B. CROSS WITH THE FIGURE OF CHRIST.[1]

14. The priest is vested in surplice and *red* stole and is accompanied by a cleric carrying the holy-water vase and sprinkle. Standing before the cross he recites the

[1] S. R. C., Sept. 4, 1880, n. 3524, Dub. IV. Quæst. 2.

following versicles and prayer, to which the cleric, if he be able, responds:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui Sanctórum tuórum imágines (*sive* effígies) sculpi, aut pingi non réprobas, ut quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur: hanc, quæsumus, imáginem (*seu* sculptúram) in honórem et memóriam unigéniti Fílii tui Dómini nostri Jesu Christi adaptátam bene✠dícere, et sancti✠ficáre dignéris: et præsta; ut quicúmque coram illa unigénitum Fílium tuum supplíciter cólere et honoráre studúerit, illíus méritis et obténtu a te grátiam in præsénti, et ætérnam glóriam obtíneat in futúrum. Per Christum Dóminum nostrum.
R. Amen.

He then sprinkles the cross in the middle, at his left and at his right.

NOTE.—This formula is used also at the blessing of a picture or statue of Christ.

CHAPTER XV.

BLESSING OF AN IMAGE OF THE BLESSED VIRGIN MARY.

Section I. Solemn Blessing by a Bishop.

A. PREPARATIONS.

1. (*a*) *On an altar near the Image, or on the high altar*— Six high candlesticks with candles and the crucifix.

(*b*) *On the credence:*

1° Amice, *white* stole and cope and mitre (*auriphrygiata*) for the bishop;

2° Pontifical (*Pars II*) and hand-candlestick;

3° Near by the crosier.[1]

(*c*) *In the sacristy:*

1° Censer filled with live coals and the boat containing incense;

2° Holy-water vase and sprinkle;

3° Processional cross and candlesticks for the acolytes;

4° Surplices for the clergy and clerics.

(*d*) *In the chapel of the Blessed Sacrament*, if the procession passes it:

1° Six high candlesticks with candles, and the crucifix;

2° *Prie-dieu* at the foot of the altar, or a cushion on the lowest step, for the use of the bishop.

[1] The crosier is used only in the procession from the altar to the Image; hence if the Image stands near the altar the crosier will not be needed. An *extern* bishop may use the crosier with the permission of the Ordinary.

(*e*) *Near the Image:*

1° Flowers and candlesticks with candles may be tastefully arranged;

2° Faldstool (chair) at the left side of the Image.

(*f*) A throne, or platform about six inches high and large enough for the bishop and his assistants, may be erected at the gospel side of the altar, if the officiant be the Ordinary; he may, however, occupy a faldstool (chair) placed *in plano* at the epistle corner. The latter is always used when the officiant is not the Ordinary.

B. FUNCTION.

2. The introductory ceremonies are the same as those described above, at the Solemn Blessing of a New Cross (Chap. XIV., Nos. 2 to 7).

3. The bishop, without mitre, facing the Image and having his hands joined at his breast, recites or sings *tono feriali* the following versicles and prayer, to which the chanters respond:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui de beátæ Maríæ Vírginis útero Verbum tuum Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Christum Dóminum nostrum.
R. Amen.

The assistant priest having received the sprinkle from the holy-water bearer gives it, with the usual kisses, to the bishop, who sprinkles the Image in the middle, at his left and at his right. The bishop then hands the sprinkle to the assistant priest, who restores it to the cleric.

4. The bishop now intones the antiphon[1] *Sub tuum præsídium* (these three words only), which the chanters continue to the end, and to which they add the psalm *Fundamenta ejus*, the antiphon *Ave María*, and the psalm *Ad te levavi*.

Ant. Sub tuum præsídium, * confúgimus sancta Dei Génitrix: nostras deprecatiónes ne despícias in necessitátibus; sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.

Temp. Pasch. Ant. Allelúja, Allelúja.

Psalmus 86.

Fundaménta ejus in móntibus sanctis: * díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gloriósa dicta sunt de te: * cívitas Dei.

Memor ero Rahab, et Babylónis: * sciéntium me.

Ecce alienígenæ, et Tyrus, et pópulus Æthíopum: * hi fuérunt illic.

Numquid Sion dicet: Homo et homo natus est in ea: * et ipse fundávit eam Altíssimus.

Dóminus narrábit in scriptúris populórum, et príncipum: * horum, qui fuérunt in ea.

Sicut lætántium ómnium * habitátio est in te.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Ant. Ave María, grátia plena, Dóminus tecum: benedícta tu in muliéribus. Allelúja.

Psalmus 122.

Ad te levávi óculos meos, * qui hábitas in cœlis.

Ecce sicut óculi servórum, * in mánibus dominórum suórum.

Sicut óculi ancíllæ in mánibus dóminæ suæ: * ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri.

Miserére nostri Dómine, miserére nostri: * quia mul-

[1] During the *Paschal Season* instead of this antiphon the *Alleluja* is sung twice.

tum repléti sumus despectióne:

Quia multum repléta est ánima nostra: * oppróbrium abundántibus, et despéctio supérbis.

Glória Patri, et Fílio, * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

5. As soon as the bishop has intoned the antiphon *Sub tuum præsidium* the assistant priest hands the spoon to the bishop, who with the usual blessing puts incense into the censer held before the bishop by the thurifer, kneeling.[1] Having received the censer from the assistant priest, the bishop incenses with double swings the Image in the middle, at his left and at his right. The bishop hands the censer to the assistant priest, who restores it to the thurifer. The bishop then sits on the faldstool (chair) and the first chaplain puts on him the mitre. He remains seated until the chanters have finished the psalm *Ad te levavi*.

6. After the *Gloria Patri* of this psalm the second chaplain removes the bishop's mitre and the latter rises and recites or sings the following prayer:

Orémus.

Deus, qui virginálem aulam beátæ Maríæ Vírginis, in qua habitáres, elígere dignátus es: da, quæsumus; ut sua nos defensióne munítos jucúndos fácias suæ interésse commemoratióni: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

7. The bishop then intones the antiphon *O gloriosa Dei Genitrix* (these four words only), which the chanters continue to the end. Having intoned the antiphon, the bishop sits, and the first chaplain puts on him the

[1] He stands if the Officiant is an *extern* bishop.

mitre. He remains seated during the chant of the antiphon.

Ant. O gloriósa Dei Génitrix * Virgo semper María, quæ Dóminum ómnium meruísti portáre, et Regem Angelórum sola virgo lactáre, nostri, quæsumus, pia memoráre, et pro nobis Jesum Christum deprecáre; ut tuis fulti patrocíniis, ad cœléstia regna mereámur pervenire.

8. The second chaplain now removes the bishop's mitre, and when the latter rises the chanters begin the canticle *Magnificat.*

Canticum B. Mariæ Virginis.

Magníficat * ánima mea Dóminum.

Et exsultávit spíritus meus: * in Deo salutári meo.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies * timéntibus eum.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israël púerum suum, * recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

Glória Patri. Sicut erat.

9. The bishop then recites or sings the following prayers:

Orémus.

Deus, qui de beátæ Maríæ Vírginis útero, Verbum tuum Angelo nuntiánte carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Christum Dóminum nostrum.

R. Amen.

Orémus.

Omnípotens sempitérne Deus, clementíssima cujus dispensatióne cuncta creántur ex níhilo; hanc imáginem in honórem piíssimæ Genitrícis Fílii tui Dómini nostri Jesu Christi venerabíliter adaptátam bene ✠dícere et sancti ✠ficáre dignéris; et præsta, misericordíssime Pater, per invocatiónem nóminis tui, atque ejúsdem unigéniti Fílii tui Dómini nostri Jesu Christi, quem pro salúte géneris humáni, integritáte Vírginis Maríæ serváta incarnári voluísti, quátenus précibus ejúsdem sacratíssimæ Vírginis, quicúmque eámdem misericórdiæ Regínam et gratiosíssimam Dóminam nostram coram hac effígie supplíciter honoráre studúerint, et de instántibus periculis eruántur, et in conspéctu divínæ majestátis tuæ de commíssis et omíssis véniam ímpetrent; ac mereántur in præsénti grátiam quam desíderant adipísci: et in futúro perpétua salvatióne cum eléctis tuis váleant gratulári. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

10. The assistant priest now hands the sprinkle to the bishop, who sprinkles the Image in the middle, at his left and at his right. All return in the same order as was observed at the beginning of the service to the altar, where the *Te Deum* (see Appendix I, C) may be sung in Latin or in the vernacular, or benediction of the Blessed Sacrament or other service may take place. After the *Te Deum* or the service the bishop may divest at the altar in the usual manner, or return in procession to the sacristy and there divest.

NOTE.—The blessing given above is reserved to a bishop and cannot be used by a priest.

Section III. Blessing by a Priest.

NOTE.—The *Rituale Romanum*[1] prescribes that the priest, in every blessing, be vested at least (*saltem*) in surplice and stole. The word *saltem* indicates that if the blessing is to be carried out with solemnity he may use also the cope. In this case special ceremonies may be observed, provided, of course, that they be appropriate to the occasion.

11. The priest is vested in surplice and *white* stole and is accompanied by a cleric[2] who carries the holy-water vase and sprinkle. Standing before the Image, he recites the following versicles and prayers, to which the cleric, if able, responds:[3]

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vóbiscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui Sanctórum tuórum imágines (*seu* effígies) sculpi, aut pingi non réprobas, ut quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur: hanc, quæsumus, imáginem (*seu* sculptúram) in honórem et memóriam beatíssimæ Vírginis Maríæ, matris Dómini nostri Jesu Christi adaptátam bene✠dícere, et sancti✠ficáre dignéris: et præsta; ut quicúmque coram illa beatíssimam Vírginem supplíciter cólere et honoráre studúerit,

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[1] Tit VIII, cap. I, n. 2.

[2] If carried out with special solemnity, he may have two assistants and several clerics.

[3] If a solemn blessing, he may sing *tono feriali* the versicles and prayer and the choir may respond.

illíus méritis et obténtu a te grátiam in præsénti, et ætérnam glóriam obtíneat in futúrum. Per Christum Dóminum nostrum.

R. Amen.

After this prayer the priest sprinkles the Image in the middle, at his left and at his right.

CHAPTER XVI.

CROWNING OF A STATUE OF THE BLESSED VIRGIN MARY.

NOTE.—The following rite was observed at the crowning of the statue of the Bl ss d Virgin in the *Santuario di Galloro*, Ariccia, near Albano, Italy, by Pius VII.; in the Basilica of St. Mary Major, Rome, by Gregory XVI., and in the Vatican Basilica by Pius IX.

The S. R. C. inserted it as an Appendix in the *Pontificale Romanum* and desires it to be observed on occasions when statues of the Blessed Virgin, which for some special reason have become celebrated, are crowned.

If the statue represents the Blessed Virgin carrying the Infant on her arm, it is customary to crown both Child and Mother, and therefore two crowns are prepared.

A. PREPARATIONS.

1. (*a*) If possible, the Statue should be placed for this function on the high altar. If it can not be removed from its place, care should be taken that the chapel in which it is erected be easy of access. This chapel should be tastefully ornamented for the occasion with drapery, flowers and candles.

(*b*) *On the altar near the Statue or on the high altar* six high candlesticks with candles and the crucifix.

(*c*) *On the credence:*

1° Amice, *white* stole and cope and mitre (*auriphrygiata*) for the bishop;

2° Pontifical (Appendix)[1] and hand-candlestick;

3° Crown (*crowns*) on a salver or red cushion;

4° Near by, the crosier.[2]

(*d*) *In the chapel of the Blessed Sacrament*, if the procession passes it:

1° Six high candlesticks with candles, and the crucifix;

2° Prie-dieu at the foot of the altar, or a cushion on the lowest step, for the use of the bishop.

(*e*) *In the sacristy:*

1° Censer filled with live coals and boat containing incense;

2° Holy-water vase and sprinkle;

3° Processional cross and candlesticks for the acolytes;[3]

4° Surplices for the clergy and clerics.

(*f*) A throne, or platform about six inches high and large enough for the bishop and his assistants, may be erected at the gospel side of the altar, if the officiant be the Ordinary; he may, however, occupy a faldstool (chair) placed *in plano* at the epistle corner. The latter is always used if the officiant is an *extern* bishop.

(*g*) *Near the Statue:*

1° A faldstool (chair) at the left side of the Statue;

2° Step-ladder or platform for the use of the bishop when he places the crown (*crowns*) on the Statue (*Statues*).

B. FUNCTION.

2. The introductory ceremonies are the same as those described above at the Solemn Blessing of a New Cross (Chap. XIV, Nos. 2 to 5).

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[1] This Manual may be used in its stead.

[2] The crosier is used only in the procession from the altar to the Statue; hence if the Statue be placed on or near the altar, the crosier will not be needed. An *extern* bishop may use the crosier with the permission of the Ordinary.

[3] If there is no procession from the altar to the Statue, the processional cross and candlesticks will not be necessary.

3. As soon as the bishop is vested a cleric carries the the crown (*crowns*) on the salver or red cushion to the throne (platform) and stands before the bishop. The mitre having been removed by the second chaplain, the bishop rises and recites the antiphon *Sub tuum præsidium* (see below).

If the bishop was vested *in plano* at the epistle corner, the cleric places the salver or cushion on the altar, after which the bishop rises, goes with his chaplains to the foot of the altar, makes the proper reverence, ascends to the predella, where his mitre is removed by the second chaplain, and facing the altar recites the antiphon *Sub tuum præsidium.*

Ant. **Sub tuum præsídium confúgimus Sancta Dei Génitrix, nostras deprecatiónes ne despícias in necessitátibus nostris; sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.**

4. The bishop then, at the throne or altar, blesses the crown (*crowns*) by reciting the following versicles and prayer, to which his assistants, choir, or chanters respond:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vóbíscum.
R. Et cum spíritu tuo.

If *two* crowns are to be blessed, he recites the following prayer:

Orémus.

Omnípotens sempitérne Deus, cujus clementíssima dispensatióne cuncta creáta sunt ex níhilo, Majestátem tuam súpplices deprecámur: ut has Corónas pro ornátu Sacræ Imáginis Unigéniti Fílii tui Dómini nostri Jesu Christi, et ejúsdem Genitrícis beatíssimæ Vírginis Maríæ fabricátas bene✠dícere, et sancti✠ficáre dignéris. Per eúmdem Christum Dóminum nostrum.

R. Amen.

If only the *Blessed Virgin's crown* is to be blessed, he recites the following prayer instead of the preceding:

Orémus.

Omnípotens sempitérne Deus, cujus clementíssima dispensatióne cuncta creáta sunt ex níhilo, Majestátem tuam súpplices deprecámur: ut hanc Corónam pro ornátu Sacræ Imáginis beatíssimæ Vírginis Maríæ fabricátam bene✠dícere et sancti✠ficáre dignéris. Per Christum Dóminum nostrum.

R. Amen.

If the bishop blesses the crown (*crowns*) at the throne, he now sits and the assistant priest hands to him with the usual kisses the spoon with which he puts incense into the censer held by the thurifer, who kneels [1] before him. The bishop then rises and receives the sprinkle from the assistant priest and sprinkles the crown (*crowns*) in the middle, at his left and at his right. Having received the censer from the assistant priest he incenses the crown (*crowns*) with a double swing in the middle, at his left and at his right. The assistant priest receives the sprinkle after the sprinkling and the censer after the incensation and gives them to the holy-water bearer and thurifer respectively.

If the bishop blessed the crown (*crowns*) at the altar, he will sprinkle and incense them in the manner described above, but will stand when putting the incense into the censer, during which action the first chaplain will assist him instead of the assistant priest.

5. *If the Statue is on the high altar*, the bishop, if at the throne, now sits and the first chaplain puts on him the mitre. He then rises and goes to the foot of the altar, where the second chaplain removes his mitre, and kneel-

[1] He stands if the Officiant is an *extern* bishop.

ing on the lowest step intones the antiphon *Regina cœli* (these two words only), which the chanters continue to the end (see below).

If the bishop blessed the crown (*crowns*) at the altar, the first chaplain after the incensation puts on him the mitre, after which the bishop and his chaplains go to the foot of the altar, where the second chaplain removes his mitre. The bishop kneeling on the lowest step intones the antiphon *Regina cœli*.

If the Statue is in a side-chapel, the bishop, having reached the foot of the altar and received the crosier from the crosier-bearer and all the others make the respective reverence to it and then proceed to the side-chapel in the order in which they came to the high altar at the beginning of the service. The cleric carrying the crown (*crowns*) walks before the bishop. Having arrived at the place where the Statue is erected, the bishop lays aside his crosier and his mitre is removed by the second chaplain, after which he kneels and intones the *Regina cœli*.

Ant. **Regína cœli lætáre, allelúja: quia quem meruísti portáre, allelúja: Resurréxit sicut dixit, allelúja: Ora pro nobis Deum, allelúja.**

6. Having intoned the *Regina cœli*, the first chaplain puts the mitre on the bishop, who ascends the step-ladder or platform. The second chaplain now removes his mitre.

The bishop receives from the cleric the crown which is to adorn the Infant's head, and places it on Its head, saying:

Sícuti per manus nostras coronáris in terris; ita et a Te glória, atque honóre coronári mereámur in cœlis.

He then receives the crown which is to adorn the Blessed Virgin's head, and placing it on her head says:

Sícuti per manus nostras coronáris in terris, ita et per Te a Jesu Christo fílio Tuo glória, atque honóre coronári mereámur in cœlis.

NOTE.—If only the figure of the Blessed Virgin is to be crowned, the bishop waits until the chanters have finished the antiphon *Regina cœli*, then ascends the step-ladder or platform and omitting the first formula, recites only the second.

7. He now receives his mitre, descends to the foot of the Statue, where his mitre is removed, puts incense into the censer as before and incenses the Statue with a double swing in the middle, at his left and at his right. Having given the censer to the assistant priest, who restores it to the thurifer, he recites or sings the following versicles and prayer:

V. Coróna áurea super caput Ejus.

R. Expréssa signo sanctitátis, glória honóris, et opus fortitúdinis.

V. Coronásti Eam, Dómine.

R. Et constituísti Eam super ópera mánuum tuárum.

Orémus.

Præsta, miséricors Pater, per invocatiónem Genitrícis Unigéniti Fílii tui Dómini nostri Jesu Christi, quem pro salúte géneris humáni, integritáte Vírginis Maríæ serváta, carnem súmere voluísti, quátenus précibus ejúsdem sacratíssimæ Vírginis, quicúmque eámdem misericórdiæ Regínam, et gratiosíssimam Dóminam nostram coram hac Imágine supplíciter honoráre studúerint; et de instántibus perículis eruántur, et in conspéctu divínæ Majestátis tuæ de commíssis, et omíssis véniam ímpetrent, ac mereántur in præsénti grátiam quam desíderant adipísci, et in futúro perpétua salvatióne cum eléctis tuis váleant gratulári. Per eúmdem Christum Dóminum nostrum.

R. Amen.

8. He now intones the *Te Deum*.[1] which is continued to the end by the chanters or choir and during which all remain standing. After the *Te Deum* the bishop sings the following prayer:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, cujus misericórdiæ non est númerus, et bonitátis infinítus est thesáurus: piíssimæ majestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exoránte; ut qui peténtibus postuláta concédis, eósdem non déserens ad præmia futúra dispónas. Per Christum Dóminum nostrum.
R. Amen.

9. The bishop may now celebrate Mass. If the day be not a primary feast of the Blessed Virgin, the Mass will be a *solemnis votiva de Beata Virgine* with *Gloria*, only *one* oration and the *Credo*.[2] In this case, after the *Placeat* at the end of Mass the *Te Deum* will be sung,[3] after which the bishop will give the solemn blessing, the Indulgence will be published if by request the Pope has granted such, and the Gospel of St. John will be recited.

NOTE.—If the solemnity is celebrated during three or eight successive days the *Te Deum* will be omitted on this day and sung on the last day of the solemnity.[4]

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[1] See Appendix I, C.
[2] Martinucci, Lib. VIII, *Addenda*, p. 608, n. 15.
[3] *Te Deum* will, in this case, be omitted after the crowning of the Statue. See above, No 8.
[4] *Pontificale Romanum*, in Appendice.

CHAPTER XVII.

BLESSING OF IMAGES OF THE SAINTS.

1. Although the rubric of the Roman Pontifical[1] seems to indicate that a bishop should perform the ceremony *solemnly*, yet he may do so *privatcly*. On the other hand, the Roman Ritual[2] seems to indicate that a priest should carry it out *privately*, yet he may do it *solemnly*.

2. The color of the vestments should correspond to the character of the saint. Hence *white* at the blessing of an Image of an Angel, of St. John the Baptist, St. Joseph, St. John the Apostle, Bishops, Confessors, Virgins, Widows; *red* when the Image represents an Apostle or Martyr.[3]

A. BY A BISHOP.

3. At a *private* blessing the bishop puts the stole over his mozzetta and recites the versicles and prayer as given below. At a *solemn* blessing the introductory ceremonies may be the same as those described at the Solemn Blessing of a New Cross (Chap. XIV, Nos. 2 to 7), except that incense will not be used.

Having arrived at the place where the Image stands the second chaplain removes the bishop's mitre, after which the latter recites or sings *tono feriali* the following, to which the chanters or choir respond:

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[1] *De Benedictione Imaginum Aliorum Sanctorum.*

[2] Tit. VIII, cap. XXV,

[3] *Baruffaldi*, Tit. LXX, n. 13; *Ephemerides Liturgicæ*, Vol. VIII, 1894, p. 217.

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui Sanctórum tuórum imágines seu effígies sculpi aut pingi non réprobas, ut quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur, hanc, quæsumus, imáginem, seu sculptúram in honórem, et memóriam beáti N. Apóstoli tui, *vel* Mártyris, *vel* Confessóris, *aut* Pontíficis, *vel* Vírginis adaptátam bene ✠dícere, et sancti ✠ficáre dignéris: et præsta, ut quicúmque coram illa ipsum gloriosíssimum Apóstolum tuum, *vel* Mártyrem, *vel* Confessórem, *aut* Pontíficem, *vel* Vírginem supplíciter cólere et honoráre studúerit, illíus précibus ac obténtu, a te grátiam in præsénti, et ætérnam glóriam obtíneat in futúrum. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

The bishop then receives the sprinkle from the assistant priest and sprinkles the Image in the middle, at his left and at his right.

B. BY A PRIEST.

4. At a *private* blessing the priest puts the stole over his surplice and recites the following versicles and prayer, which are slightly different from those used by a bishop. He is assisted by a cleric who carries the holy-water vase. At a *solemn* blessing he may use also a cope and be assisted by priests and clerics. In this case special ceremonies may be observed, provided, of course, that they be appro-

priate to the occasion. Having arrived at the place where the Image stands, he doffs his biretta and, facing the Image, recites or sings *tono feriali* the following versicles and prayer, to which the chanters or choir respond:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui Sanctórum tuórum imágines (*sive* effígies) sculpi, aut pingi non réprobas, ut quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur: hanc, quæsumus, imáginem (*seu* sculptúram) in honórem et memóriam beáti N. Apóstoli tui (*vel* Mártyris, *vel* Confessóris, *aut* Pontíficis, *aut* Vírginis) adaptátam bene✠dícere, et sancti✠ficáre dignéris: et præsta; ut quicúmque coram illa gloriósum Apóstolum (*sive* Mártyrem, *sive* Confessórem, *aut* Vírginem) supplíciter cólere et honoráre studúerit, illíus méritis et obténtu a te grátiam in præsénti, et ætérnam glóriam obtíneat in futúrum. Per Christum Dóminum nostrum.
R. Amen.

The priest then receives the sprinkle from the assistant and sprinkles the Image in the middle, at his left and at his right.

CHAPTER XVIII.

PAPAL BLESSING.

Section I. Preliminary.

1. Before A.D. 1870 the Roman Pontiffs were accustomed to bestow a solemn blessing on the principal feasts of the year—on Holy Thursday and Easter Sunday at St. Peter's; on the feast of the Ascension at St. John Lateran's; on the feast of the Assumption B. V. M. at St. Mary Major's—from the balcony of these respective churches upon the people assembled in the spacious piazzas; these blessings were intended for the whole world (*Urbi et Orbi*).

2. Since the number of the faithful who could be present on such occasions was necessarily small, the Roman Pontiffs frequently delegated to individuals the privilege of giving the blessing in the Pontiff's name, and of granting the plenary Indulgence attached to the same.

3. By the Constitution *Inexhaustum Indulgentiarum thesaurum* of September 3, 1762, Clement XIII revoked all these privileges granted to individuals [1] and empowered 1° patriarchs, primates, archbishops and bishops to bestow this blessing with the annexed plenary Indulgence *twice* [2] a year, and 2° prelates enjoying the *Usus Pontificalium* and having a territory subject to their jurisdiction *once* a year, provided they petitioned the Holy See for the

[1] Not those which had been granted to Religious Orders.

[2] The bishops of the United States can bestow it *four times* a year on the more solemn feasts.—*Facultates Extraordinariæ*, C. 7.

power "*Ut . . . a Nobis et successoribus Nostris Romanis Pontificibus pro tempore existentibus, facultatem hujusmodi ultro ipsis oblatam postulent et impetrare non prætermittant.*" [1]

4. This blessing patriarchs, primates, archbishops and bishops give once on Easter Sunday, and again on one of the principal feasts of the year to be selected by each; prelates on one of the feasts of the year on which the *Usus Pontificalium* is allowed to them.

5. It is to be given immediately after the solemn Pontifical Mass.[2] The bishop wears all the vestments used at the Mass, and besides he must resume his gloves, and if he be an archbishop and have the use of the pallium, he must wear the pallium, if the blessing be bestowed on a day on which he is allowed to wear it.[3]

6. When the Papal blessing is given after Mass, the benediction and the publication of the partial Indulgence granted by the Ordinary after the sermon during Mass is omitted.[4]

7. With regard to Religious Orders whose members have the power of bestowing this blessing, it must be noted that

1° It is never to be bestowed on the same day on which and in the same place [5] in which the Ordinary bestows this blessing;

2° Religious are not permitted to make use of this power or announce the bestowal of this blessing until they have received the approval of the Ordinary *in scriptis;* [6]

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[1] *Decr. Auth. S. C. Indulgentiis Sacrisque Reliquiis Præpositæ*, page 459.

[2] If the bishop be prevented from celebrating solemn Pontifical Mass, he cannot bestow this blessing.—De Herdt, *Praxis Pontificalis*, Tome I, n. 210.

[3] S. R. C., Feb. 23, 1884, n. 3605 ad IX.

[4] S. R. C., Nov. 12, 1831, n. 2682 ad XIV, Quæst. 2.

[5] Beringer, *Die Ablaesse*, II. Theil, II. Abschnitt, n. 51.

[6] Bull of Clement XIII, "*Decet Romanos Pontifices*," Aug. 30, 1763. Beringer, *Ibidem*.

3° They may bestow this blessing only in their own churches.[1]

8. The power of bestowing the Papal blessing on their parishioners is also sometimes, e.g., on the return from a visit to Rome, communicated to priests—secular and regular—either by the Roman Pontiff *vive voce*, or in his name by the S. C. of Indulgences. In these cases the conditions of the grant must be strictly observed.

NOTE.—This faculty cannot be sub-delegated, unless such privilege is specially granted by the Indult.

9. To gain the Indulgence, the faithful must receive the sacraments of Penance [2] and Holy Eucharist, pray for the Church, the Roman Pontiff and the bishop, and be present at the blessing.[3] The faithful should be notified in time of these conditions, so that they may comply with them. During a general Jubilee this plenary Indulgence can not be gained.[4]

Section III. Given by a Bishop.

NOTE.—It would save inconvenience to have the three following charts—the Pontifical Brief, the Formula of the Blessing and the Formula of the Indulgence—type-written and pasted on cardboard. The *Pontificale Romanum* or this Manual may serve for Charts II and III.

Chart I. Pontifical Brief, in Latin and in the vernacular;

Chart II. Formula of Blessing (see below, No. 14);

Decr. Auth., Feb. 4, 1754, No. 199.

[2] Those who confess *weekly* can gain this Indulgence without making a special confession (Decr. Auth., Dec. 9, 1763, n. 231), and the confession made on Holy Saturday or Easter Sunday will suffice to gain this Indulgence and also to comply with the Paschal obligation (Decr. Auth., March 19, 1841, n. 288).

[3] Beringer, *Die Ablaesse*, II. Theil, II. Abschnitt, n. 51.

[4] Decr. Auth., Dec. 22, 1824, No. 255.

Chart III. Formula of Indulgence, in Latin and in the vernacular (see below, No. 16).

10. After the last Gospel of the Mass the bishop takes his seat on the throne. If the Ordinary be an archbishop, he does not remove the pallium. At the throne the subdeacon removes the bishop's maniple, after which the deacon and subdeacon go to the bench on the epistle side and the assistant priest leaves the throne and takes his place in the sanctuary. Only the deacons of honor remain at the throne with the bishop.

11. One of the acolytes carries the bishop's gloves on a plate to the throne. The deacons of honor assist the bishop in resuming his gloves, and the first deacon puts on the ring-finger of the right hand of the bishop the ring over the glove. The acolyte carries the plate to the credence.

12. A cleric (*priest*) vested in surplice, after making the proper reverences to the altar and the bishop, goes to the communion-rail and, turned somewhat to the people, reads from Chart I in a loud tone of voice the Pontifical Brief, by which power is given to the bishop to bestow the Papal blessing, both in Latin and in the vernacular,[1] after which, making the proper reverences to the altar and bishop, he retires to his place in the sanctuary.[2]

13. When the Brief has been read, the book-bearer, carrying Chart II (Pontifical or this Manual) containing the formula of the blessing, accompanied by the candle-bearer, goes to the throne. If the Ordinary be an archbishop, the archiepiscopal cross-bearer, carrying the cross, kneels

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[1] Martinucci, Lib. VI, cap. XXVI, n. 6, says one cleric reads it in Latin and another in the vernacular.

[2] If for any reasonable cause this Pontifical Brief is not read and the formula of Indulgence *Attentis facultatibus* (see below, No. 16) is read in Latin and in the vernacular, the plenary Indulgence may be gained.—Decr. Auth., June 30, 1840, n. 282.

on the lowest step of the throne. The second deacon of honor now removes the bishop's mitre and the latter rises. All present, except the deacons of honor, canons and prelates, kneel.

14. The bishop then, with hands joined at his breast, reads or sings in the tone of the Orations at Mass the following formula:

Précibus, et méritis beátæ Maríæ semper Vírginis, beáti Michaélis Archángeli, beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et ómnium Sanctórum:

Misereátur vestri omnípotens Deus, et dimíssis ómnibus peccátis vestris, perdúcat vos Jesus Christus ad vitam ætérnam.

R. Amen.

Indulgéntiam, absolutiónem, et remissiónem ómnium peccatórum vestrórum, spátium veræ, et fructuósæ pœniténtiæ, cor semper pœnitens, et emendatiónem vitæ, perseveránti am in bonis opéribus tríbuat vobis omnípotens, et miséricors Dóminus.

R. Amen.

The first deacon of honor places the mitre on the bishop,[1] who, raising his eyes and hands towards heaven, says:

Et benedíctio Dei omnipoténtis,

and, having lowered his hands to his breast and received the crosier from the crosier-bearer,[2] continues:

Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti descéndat super vos, et máneat semper.

R. Amen.

The bishop makes three signs of the cross over the people, as indicated in the text, 1° to his left, 2° before him,

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[1] If he be an archbishop, he does not resume the mitre.

[2] If he be an archbishop, he bows to the archiepiscopal cross, held before him by the cross-bearer before saying *Patris*.

3° to his right. During this blessing all the church-bells should be rung *more festivo.*

15. Having bestowed the blessing, the bishop lays aside the crosier, and sits, wearing his mitre. If he be an archbishop, the first deacon of honor puts on the archbishop the mitre as soon as he sits down. All present rise and stand.

16. The cleric (*priest*) who read the Brief now goes to the communion-rail and reads from Chart III (Pontifical or this Manual) in Latin and in the vernacular the following formula of Indulgence: [1]

Atténtis facultátibus a Sanctíssimo in Christo Patre et Dómino nostro, Dómino N. divína providéntia Papa N., in enuntiátis Apostólicis Lítteris expréssis, datis Reverendíssimo Dómino, Dómino N. Dei, et Apostólicæ Sedis grátia hujus sanctæ N. Ecclésiæ Antístiti, éadem Dominátio sua Reverendíssima, Summi Pontíficis nómine, dat et concédit ómnibus hic præséntibus vere pœniténtibus, et conféssis, ac sacra communióne refóctis Indulgéntiam Plenáriam in forma Ecclésiæ consuéta. Rogáte ígitur Deum pro felíci statu Sanctíssimi Dómini nostri Papæ, Dominatiónis suæ Reverendíssimæ, et sanctæ Matris Ecclésiæ.

By virtue of the faculties mentioned in the Letters Apostolic, just read, and given by our most Holy Father N. (Pius X.), *by divine Providence Pope, to the Right Reverend* (Most Reverend) *N., by the grace of God and the favor of the Apostolic See, Bishop* (Archbishop) *of this holy Church of N., his Lordship* (Grace), *in the name of the Sovereign Pontiff, grants a plenary Indulgence in the usual form to all here present who are truly contrite and who have confessed their sins and received holy communion. You will, therefore, pray to God for the welfare of our most Holy Father*

[1] One of the deacons of honor may read it, or one may read it in Latin and the other in the vernacular.—Martinucci, Lib. VI, cap. XXVI, n. 18.

the Pope, for his Lordship (Grace), *the Right Reverend Bishop* (Most Reverend Archbishop), *and for our holy Mother the Church.*

Note the following changes to be made in the formula *Attentis facultatibus:*

(*a*) If the Roman Pontiff who granted the faculty is dead, it will read:

Atténtis facultátibus a sacra memória N. Papa N. in enuntiátis Apostólicis Lítteris, etc.

(*b*) If the Ordinary be a Cardinal, it will read:

Atténtis facultátibus . . . datis Eminentíssimo ac Reverendissimo Dómino N. Tituli S. N. Sanctæ Románæ Ecclésiæ Presbytero Cardináli N. Dei et Apostólicæ Sedis grátia, . . . éadem Dominátio sua Eminentíssima ac Reverendíssima . . . Dominationis suæ Eminentíssimæ ac Reverendíssimæ.

17. After the reading of the formula of Indulgence the book and candle bearers go to their places, the deacon and subdeacon, followed by the vesters, go to the throne, and the bishop's vestments are removed as usual.

Section III. Given by a Priest.

18. The rite to be observed by priests—secular and regular—was prescribed by Benedict XIV in his Constitution *Exemplis prædecessorum* of March 19, 1748, and is found in the *Rituale Romanum*, Tit. VIII, cap. XXXII. Although the heading of this chapter indicates that the rite is to be observed by regulars, yet authors [1] say that the same must be observed by the secular clergy who have been empowered to bestow it.

19. Every item prescribed by the rescript must be observed in detail. The people should be notified in time of

[1] See Van der Stappen, Vol. IV, Quæst. 345, III; Melata, *De Benedictione Papali*, p. 178; Beringer, *Die Ablaesse*, II. Theil, II. Abschnitt, n. 51.

the day and hour when the blessing is to be given, and of the conditions necessary for gaining the Indulgence.

20. The priest who is to give the blessing is vested in surplice and stole of the color of the office of the day. No other vestments may be used. He goes to the altar, gives his biretta to the cleric,[1] and makes the proper reverence (genuflection if the Blessed Sacrament is kept there) to the altar. The rescript is read in Latin and in the vernacular, by the delegated priest or by another priest, from the pulpit or from a place from which he can easily be understood by the people,[2] who are also, in a few words, incited to a detestation of their sins.

21. The priest then kneels on the lowest step of the altar, recites in a loud tone of voice or sings the following versicles, to which the choir or chanters respond:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Salvum fac pópulum tuum Dómine.
R. Et bénedic hæreditáti tuæ.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

He then rises and facing the altar adds the following prayer:

Orémus.

Omnípotens et miséricors Deus, da nobis auxílium de sancto, et vota pópuli hujus in humilitáte cordis véniam peccatórum poscéntis, tuámque benedictiónem præstolántis et grátiam, cleménter exáudi: déxteram tuam super eum benígnus extende, ac plenitúdinem divínæ benedictiónis effúnde, qua bonis ómnibus cumulátus, felicitátem et vitam consequátur æternam. Per Christum Dóminum nostrum.
R. Amen.

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[1] This is the only attendant allowed.

[2] If this faculty was given *vive voce* by the Roman Pontiff, this fact is to be announced to the people.

22. After this prayer he ascends to the predella, makes a profound bow of the head towards the cross, goes to the epistle corner, turns towards the cross of the altar, raises his eyes and hands, which latter he lowers and joins at his breast, as at the blessing at the end of Mass, and says:

Benedícat vos omnípotens Deus.

Then, turning towards the people and making *once* the sign of the cross over them, says:

Pater, ✠ et Fílius, et Spíritus sanctus.
R. Amen.

23. He then returns to the middle of the altar on the predella, makes a profound bow of the head towards the cross, descends to the foot of the altar, makes the proper reverence (bow or genuflection) to the altar, receives his biretta from the cleric and returns to the sacristy.

NOTE.—The rite described above is also observed when this blessing is given at the end of retreats, missions, etc. Sometimes the rescript prescribes that the blessing be given with a crucifix, which must then be observed. If on such occasions a bishop is empowered to give the blessing, he makes the sign of the cross three times over the people when saying:

Pa✠ter, et Fí✠lius, et Spíritus ✠ sanctus.[1]

[1] Melata, *De Benedictione Papali*, p. 166.

CHAPTER XIX.

RITE OF THE ABSOLUTION AND EPISCOPAL BLESSING AFTER THE SERMON AT MASS.

Section 1. When the Ordinary Assists at Mass.

NOTE.—Two charts, containing the formulas of the Indulgence and of the Blessing, typewritten and pasted on cardboards, will facilitate the carrying out of the following ceremonial. The *Pontificale Romanum* (*Appendix*) or this Manual may serve the purpose.

Chart I. Formula of the Indulgence (see below, No. 4).

Chart II. Formula of the Blessing (see below, Nos. 5 and 6).

1. After the sermon the preacher takes off his biretta and kneels facing the altar. The deacon of the Mass then doffs his biretta, rises, salutes the celebrant of the Mass, goes to the foot of the altar, makes a simple genuflection on the lowest step,[1] turns towards the bishop, makes a simple genuflection towards him,[2] rises, and, remaining there profoundly inclined, turned towards the bishop, sings the *Confiteor*, during which he holds his hands joined at his breast.

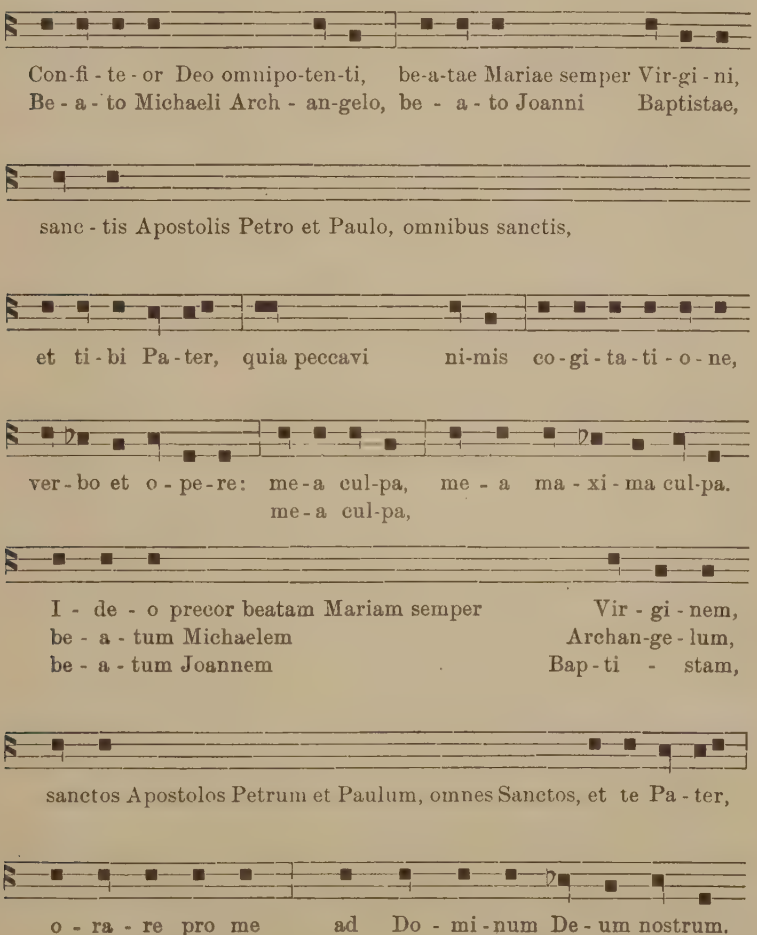
2. When the deacon has reached the foot of the altar and made a simple genuflection to the bishop, the latter's mitre is removed by his second assistant, or if he assists

[1] If he be a Canon and the Blessed Sacrament is not kept on the altar, he bows to the altar.

[2] If he be a Canon, he makes a bow.

in mozzetta or cappa and biretta, he himself removes the biretta. The bishop, celebrant, subdeacon and all in the sanctuary rise.

3. At the words *Tibi Pater* the deacon makes a simple genuflection [1] towards the bishop.[2] After the *Confiteor* the


Con-fi-te-or Deo omnipo-ten-ti, be-a-tae Mariae semper Vir-gi-ni,
Be-a-to Michaeli Arch-an-gelo, be-a-to Joanni Baptistae,
sanc-tis Apostolis Petro et Paulo, omnibus sanctis,
et ti-bi Pa-ter, quia peccavi ni-mis co-gi-ta-ti-o-ne,
ver-bo et o-pe-re: me-a cul-pa, me-a ma-xi-ma cul-pa.
me-a cul-pa,
I-de-o precor beatam Mariam semper Vir-gi-nem,
be-a-tum Michaelem Archan-ge-lum,
be-a-tum Joannem Bap-ti-stam,
sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pa-ter,
o-ra-re pro me ad Do-mi-num De-um nostrum.

[1] If he be a Canon, he makes a bow.

[2] The Ceremonial of the United States says that during the sing-

deacon repeats the simple genuflection (bow if he be a Canon) towards the bishop and on the lowest step of the altar, returns to the bench and salutes the celebrant.

4. When the deacon has finished the *Confiteor*, the bishop sits and resumes his mitre or biretta; all the others remain standing. The preacher then rises and reads in a loud voice the following formula of Indulgence:

Reverendíssimus in Christo Pater et Dóminus, Dóminus N. Dei et Apostólicæ Sedis grátia hujus sanctæ N. Ecclésiæ Epíscopus (*Archiep.scopus*) **dat, et concédit ómnibus hic præséntibus quadragínta**[1] **dies de vera Indulgéntia in forma Ecclésiæ consuéta. Rogáte Deum pro felíci statu Sanctíssimi Dómini nostri N. divína Providéntia Papæ N. Dominatiónis suæ Reverendíssimæ, et sanctæ Matris Ecclésiæ.**

Although it is not prescribed that this formula be read in the vernacular, yet it is advisable to do so.

The Right Reverend (Most Reverend) *N., by the grace of God and the favor of the Apostolic See Bishop* (Archbishop) *of this holy Church of N., grants to all the faithful here present an Indulgence of forty*[1] *days in the usual form of the Church. You will, therefore, pray to God for the welfare of our most holy Father N.* (Pius X.) *by divine Providence Pope, for his Lordship* (his Grace), *the Right Reverend Bishop* (Most Reverend Archbishop), *and for our holy Mother the Church.*

If the Ordinary be a Cardinal the formula is as follows:

Eminentíssimus ac Reverendíssimus in Christo Pater et Dóminus, Dóminus N. Títuli Sancti N. Sanctæ Románæ Ecclésiæ Présbyter Cardinális N. Dei et Apostólicæ Sedis

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ing of the *Confiteor* the deacon bows *a little* towards the bishop, and at the words *Tibi Pater* and *Te Pater* makes a *profound* bow. —Chap. XIII, Art. III, n. 9.

[1] Archbishops may grant an Indulgence of 100 days; bishops an Indulgence of 50 days.—S. C. Indulg., Aug. 28, 1903.

grátia hujus sanctæ Ecclésiæ N. Epíscopus (*Archiepíscopus*) dat et concédit ómnibus hic præséntibus centum [1] dies de vera Indulgéntia in forma Ecclésiæ consuéta. Rogáte Deum pro felíci statu Sanctíssimi Dómini nostri N. divína Providéntia Papæ N. Dominatiónis suæ Eminentíssimæ ac Reverendíssimæ et sanctæ Matris Ecclésiæ.

5. The book-bearer carrying Chart II (Pontifical or this Manual) and the candle-bearer go to the throne. If the Ordinary be an archbishop, the archiepiscopal cross-bearer carries the cross to the throne, and, kneeling on the lowest step of the throne, holds the cross with the image turned towards the archbishop. The second assistant removes the bishop's mitre, or if the latter assists in mozzetta or cappa he himself removes his biretta and gives it to the first assistant. The bishop then rises and, with hands joined at his breast, reads in a loud tone of voice from the chart held before him by the book-bearer, at whose right the candle-bearer stands, the following formula of absolution:

Précibus et méritis beátæ Maríæ semper Vírginis, beáti Michaélis Archángeli, beáti Joánnis Baptístæ, Sanctórum Apostolórum Petri et Pauli, et ómnium Sanctórum, misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

Indulgéntiam, absolutiónem, et remissiónem peccatórum vestrórum tríbuat vobis omnípotens, et miséricors Dóminus.

R. Amen.

When the bishop begins this formula all, except Canons and the celebrant, kneel.

6. After the *Indulgentiam, absolutionem*, etc., the bishop sits and the first assistant puts on him the mitre. The

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[1] Cardinals may grant an Indulgence of 200 days in their diocese and Titular Church.—S. C. Indulg., Aug. 28, 1903.

two assistants hold aloft the borders of the bishop's cope. The bishop then rises and having raised his eyes and hands towards heaven and lowered the latter to his breast, he receives the crosier from the crosier-bearer and blesses the people, saying:

Et benedíctio Dei omnipoténtis Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti descéndat super vos, et máneat semper. R. Amen.

If he assist in mozzetta or cappa, he uses his biretta but does not take the crosier. If he be an archbishop, he bows to the archiepiscopal cross before he receives the crosier, and does not wear the mitre or biretta during the blessing.

7. The bishop then lays aside the crosier and sits. The second assistant removes the mitre, when the bishop and all in the sanctuary rise and Mass is continued as usual.

Section II. When the Ordinary Pontificates at Mass.

8. *If the bishop preaches from his throne*, after the sermon the deacon doffs his biretta, goes to the foot of the altar, makes the proper reverence (bow or genuflection),[1] proceeds to the foot of the throne, salutes the bishop (bow or genuflection),[2] and, turned towards the bishop, sings the *Confiteor* as noted above (Nos. 1 and 3). During the singing of the *Confiteor* the bishop stands, wearing his mitre. When the deacon has sung the *Confiteor*, he repeats the reverences to the bishop and the altar and returns to the bench. The assistant priest publishes the Indulgence (No. 4) from his place at the throne, and the absolution and blessing are given as noted above (Nos. 5–7), except that the assistant priest instead of the book-bearer holds the chart (Pontifical or this Manual) before the bishop.

[1] See No. 1. [2] *Ibidem.*

9. *If the bishop preaches from the predella of the altar*, he will have at his right (gospel) side the assistant priest, deacon of the Mass and the first deacon of honor, and at his left (epistle) side the subdeacon of the Mass and the second deacon of honor. After the sermon all rise and the deacon of the Mass descends to the first step below the predella, goes before the bishop, makes the proper reverence (bow or genuflection)[1] to the bishop, passes a little to the epistle side and, remaining on the first step below the predella, sings the *Confiteor* (Nos. 1 and 3). The assistant priest, still standing at the right of the bishop on the predella, then publishes the Indulgence (No. 4). The deacon of the Mass then ascends to the predella at the bishop's right and removes the mitre. The bishop rises and the absolution and blessing are given as noted above (Nos. 5 to 7), during which the assistant priest holds the chart (Pontifical or this Manual) before the bishop. After the blessing the bishop and his attendants go to the throne, and Mass is continued as usual.

10. *If the assistant priest preaches*,[2] he does so from the pulpit, vested in cope. After the sermon the deacon of the Mass sings the *Confiteor* (Nos. 1 and 3), after which the assistant priest publishes the Indulgence (No. 4) from the pulpit, and then returns to the throne or altar where he performs his office during the absolution and blessing (Nos. 8 and 9). If the assistant priest does not reach the throne or altar in time, the book-bearer holds the chart (Pontifical or this Manual) before the bishop.

NOTE.—*If the bishop is not present*, but grants the Indulgence, the preacher, after the sermon, publishes, with head uncovered, the Indulgence (No. 4), and returns by the shortest way to the sacristy.

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[1] See No. 1.

[2] He that preaches at the Pontifical Mass ought to perform the office of assistant priest.—Martinucci, Lib. V, cap. X, n. 46.

CHAPTER XX.

THE INVESTITURE OF DOMESTIC PRELATES [1] AND PROTONOTARIES APOSTOLIC.

There are no prescribed ceremonies of investiture. The rank of Domestic Prelate is much the same in the Church as is the rank of general or admiral in the army or the navy.

The promotion is an appointment to an honor which requires no special introduction, such as is customary at the consecration of a bishop or the coronation of a king. The insignia are those of rank and honor, not of office in the stricter sense of the word, and the dignity is not a sacred (*sacramental*) one in the Church; it is one connected with and arising out of the temporal administration of the Church. Hence the Liturgy does not recognize it in any special way or by any separate ceremonial.

Nevertheless, as the dignity in the eyes of our people takes on an essentially ecclesiastical and sacred character, and as it is very desirable that it should maintain amongst us this character rather than that of a mere title or testimony of efficiency, it would be useful if the Sacred Congregation were to assign some rite of investiture that would emphasize the spiritual rather than the temporal nature of merit in the Church.

Meanwhile there is nothing to prevent us from adopting some becoming and otherwise authorized form of blessing and solemn prayer in the bestowal of ecclesiastical honors of this kind for the edification of the faithful, who may thus be taught to show their respect from supernatural or

[1] The Ecclesiastical Review, December, 1905, pp. 585, 586.

religious motives, which such dignities are intended to awaken.

The following suggested outline of a ceremonial may be properly adopted (in lieu of one more authoritative and explicit) for the investiture of a Monsignore.

As soon as a priest is appointed a Domestic Prelate he is entitled to wear the Monsignore dress, which consists of a purple cassock, with train, mantelletta, rabbi and stockings of the same color, and the rochet. The biretta is black with a purple tuft.

1. The Ordinary may sit on his throne or on the predella of the altar and make a short address.

2. The assistant priest, standing on the predella at the gospel corner, reads the brief of appointment both in Latin and in the vernacular.

3. The Monsignore is led to the throne or altar, where he remains standing.

4. The Ordinary then blesses the rochet with the *Benedictio ad omnia*.[1]

5. The Ordinary then sits and places the rochet over the Monsignore's head; and, after the rochet is adjusted, the Ordinary puts the mantelletta over the Monsignore's shoulders and fastens it.

6. This ceremony may take place at any time. If it takes place before Mass, the Monsignore assists in full dress.

NOTE.—This ceremony may also be observed at the investiture of Protonotaries Apostolic *ad instar*. Besides the above-mentioned insignia, they are allowed, when celebrating *pontificaliter*, to wear a white mitre, ring and pectoral cross, which may be blessed on this occasion with the same *Benedictio ad omnia*, as neither the Pontifical nor the Ritual contains a special blessing for them.

[1] The rochet is not, strictly speaking, an ecclesiastical vestment and has no special blessing.

APPENDIX I.

A.

Litaniæ.

Kyrie eléison.
Christe eléison.
Kyrie eléison.
Christe, audi nos.
Christe, exáudi nos.
Pater de cœlis Deus, miserére nobis.
Fili Redémptor mundi Deus, miserére nobis.
Spíritus sancte Deus, miserére nobis.
Sancta Trínitas unus Deus, miserére nobis.
Sancta María, ora pro nobis.

Sancta Dei Génitrix,	ora
Sancta Virgo vírginum,	ora
Sancte Míchaël,	ora
Sancte Gábriël,	ora
Sancte Ráphaël,	ora
Omnes Sancti Angeli | [1] et Archángeli,	oráte
Omnes sancti beatórum Spirítuum órdines,	oráte
Sancte Joánnes Baptísta,	ora
Sancte Joseph,	ora
Omnes sancti Patriárchæ | et Prophétæ,	oráte

[1] This mark, |, is put in the long invocations and petitions to indicate the place where breath *may* be taken. In order to secure the necessary uniformity in the attack, it is most important that the chanters should pause at the same places, and should begin together the next section or member of the sentence, and they should, therefore, scrupulously observe this mark.

Sancte Petre, ora
Sancte Paule, ora
Sancte Andréa, ora
Sancte Jacóbe, ora
Sancte Joánnes, ora
Sancte Thoma, ora
Sancte Jacóbe, ora
Sancte Philíppe, ora
Sancte Bartholomæe, ora
Sancte Matthæe, ora
Sancte Simon, ora
Sancte Thaddæe, ora
Sancte Mathía, ora
Sancte Bárnaba, ora
Sancte Luca, ora
Sancte Marce, ora
Omnes sancti Apóstoli | et Evangelístæ, oráte
Omnes sancti Discípuli Dómini, oráte
Omnes sancti Innocéntes, oráte
Sancte Stéphane, ora
Sancte Laurénti, ora
Sancte Vincénti, ora
Sancti Fabiáne et Sebastiáne, oráte
Sancti Joánnes et Paule, oráte
Sancti Cosma et Damiáne, oráte
Sancti Gervási et Protási, oráte
Omnes sancti Mártyres, oráte
Sancte Silvéster, ora
Sancte Gregóri, ora
Sancte Ambrósi, ora
Sancte Augustíne, ora
Sancte Hierónyme, ora
Sancte Martíne, ora
Sancte Nicoláë, ora
Omnes sancti Pontífices | et Confessóres, oráte

Omnes sancti Doctóres, oráte
Sancte Antóni, ora
Sancte Benedícte, ora
Sancte Bernárde, ora
Sancte Domínice, ora
Sancte Francísce, ora
Omnes sancti Sacerdótes | et Levítæ, oráte
Omnes sancti Mónachi | et Eremítæ, oráte
Sancta María Magdaléna, ora
Sancta Agatha, ora
Sancta Lúcia, ora
Sancta Agnes, ora
Sancta Cæcília, ora
Sancta Catharína, ora
Sancta Anastásia, ora
Omnes sanctæ Vírgines | et Víduæ, oráte
Omnes Sancti et Sanctæ Dei, intercédite pro nobis.
Propítius esto, parce nobis Dómine.
Propítius esto, exáudi nos Dómine.
Ab omni malo, líbera nos Dómine.
Ab omni peccáto, líbera
Ab ira tua, líbera
A subitánea et improvísa morte, líbera
Ab insídiis diáboli, líbera
Ab ira, et ódio, | et omni mala voluntáte, líbera
A spíritu fornicatiónis, líbera
A fúlgure et tempestáte, líbera
A flagéllo terræmótus, líbera
A peste, fame et bello, líbera
A morte perpétua, líbera
Per mystérium sanctæ incarnatiónis tuæ, líbera
Per advéntum tuum, líbera
Per nativitátem tuam, líbera
Per baptísmum | et sanctum jejúnium tuum, líbera
Per crucem et passiónem tuam, líbera

Per mortem et sepultúram tuam, líbera
Per sanctam resurrectiónem tuam, líbera
Per admirábilem ascensiónem tuam, líbera
Per advéntum Spíritus sancti Paráclíti, líbera
In die judícii, líbera
Peccatóres, te rogámus audi nos.
Ut nobis parcas, te rogámus
Ut nobis indúlgeas, te rogámus
Ut ad veram pœniténtiam nos perdúcere dignéris, te rogámus
Ut Ecclésiam tuam sanctam régere | et conserváre dignéris, te rogámus
Ut Domnum apostólicum [1] | et omnes ecclesiásticos órdines | in sancta religióne conserváre dignéris, te rogámus
Ut inimícos sanctæ Ecclésiæ humiliáre dignéris, te rogámus
Ut Régibus et Princípibus christiánis pacem | et veram concórdiam donáre dignéris, te rogámus
Ut cuncto pópulo christiáno pacem | et unitátem largíri dignéris, te rogámus
Ut nosmetípsos in tuo sancto servítio confortáre, | et conserváre dignéris, te rogámus
Ut mentes nostras ad cœléstia desidéria érigas, te rogámus
Ut ómnibus benefactóribus nostris | sempitérna bona retríbuas, te rogámus
Ut ánimas nostras, fratrum, propinquórum et benefactórum nostrórum | ab ætérna damnatióne erípias, te rogámus
Ut fructus terræ dare | et conserváre dignéris, te rogámus
Ut ómnibus fidélibus defúnctis | réquiem ætérnam donáre dignéris, te rogámus

(*Hic datur benedictio, sanctificatio, et consecratio per Pontificem rebus consecrandis, ut in locis propriis dicetur.*)

[1] *Sede vacante* the words *Domnum apostolicum et* are omitted and the petition will read *Ut omnes ecclesiasticos ordines*, etc.

Ut nos exaudíre dignéris, te rogámus
Fili Dei, te rogámus
Agnus Dei, | qui tollis peccáta mundi, parce nobis Dómine.
Agnus Dei, | qui tollis peccáta mundi, exáudi nos Dómine.
Agnus Dei, | qui tollis peccáta mundi, miserére nobis.
Christe audi nos.
Christe exáudi nos.
Kyrie eléison.
Christe eléison.
Kyrie eléison.

B.

Veni Creator Spiritus.

1. Veni Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia,
Quæ tu creásti péctora.

2. Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis, cáritas,
Et spiritális únctio.

3. Tu septifórmis múnere,
Dígitus patérnæ déxteræ,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

4. Accénde lumen sénsibus:
Infúnde amórem córdibus:
Infírma nostri córporis
Virtúte firmans pérpeti.

5. Hostem repéllas lóngius,
Pacémque dones prótinus:
Ductóre sic te prævio
Vitémus omne nóxium.

6. Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

7. Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito
In sæculórum sæcula.[1] Amen.

C.

Te Deum.

Te Deum laudámus: * te Dóminum confitémur.
Te ætérnum Patrem * omnis terra venerátur.
Tibi omnes Angeli, * tibi cœli, et univérsæ Potestátes:
Tibi Chérubim et Séraphim * incessábili voce proclámant:
Sanctus, Sanctus, Sanctus * Dóminus Deus Sábaoth.
Pleni sunt cœli et terra * majestátis glóriæ tuæ.
Te gloriósus * Apostolórum chorus:
Te Prophetárum * laudábilis númerus:
Te Mártyrum candidátus * laudat exércitus.
Te per orbem terrárum * sancta confitétur Ecclésia:
Patrem * imménsæ majestátis:
Venerándum tuum verum: * et únicum Fílium:

[1] This doxology is an invariable part of the hymn *Veni Creator Spiritus* at all seasons of the year.—S. R. C., June 20, 1899, n. 4036.

Sanctum quoque * Paráclitum Spíritum.

Tu Rex glóriæ, * Christe.

Tu Patris * sempitérnus es Fílius.

Tu ad liberándum susceptúrus hóminem, * non horruísti Vírginis úterum.

Tu devícto mortis acúleo, * aperuísti credéntibus regna cœlórum.

Tu ad déxteram Dei sedes, * in glória Patris.

Judex créderis * esse ventúrus.

Te ergo quæsumus, tuis fámulis súbveni, * quos pretióso sánguine redemísti.

Ætérna fac cum Sanctis tuis * in glória numerári.

Salvum fac pópulum tuum Dómine, * et bénedic hæreditáti tuæ.

Et rege eos, * et extólle illos usque in ætérnum.

Per síngulos dies * benedícimus te.

Et laudámus nomen tuum in sæculum, * et in sæculum sæculi.

Dignáre Dómine die isto * sine peccáto nos custodíre.

Miserére nostri Dómine, * miserére nostri.

Fiat misericórdia tua Dómine super nos, * quemádmodum sperávimus in te.

In te Dómine sperávi: * non confúndar in ætérnum.

Holy God, We Praise Thy Name.

1. Holy God, we praise Thy name!
Lord of all we bow before Thee!
All on earth Thy sceptre claim,
All in heav'n above adore Thee;
‖:Infinite Thy vast domain,
Everlasting is Thy name.:‖

2. Hark! the loud celestial hymn,
Angel choirs above are singing!

Cherubim and Seraphim,
In unceasing chorus praising;
‖:Fill the heavens with sweet accord;
Holy! Holy! Holy Lord.:‖

3. Lo! the apostolic train
Join Thy sacred name to hallow!
Prophets swell the loud refrain,
And with white-robed martyrs follow;
‖:And from morn till set of sun,
Through the church the song goes on.:‖

4. Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in essence only One,
Undivided God we claim Thee;
‖:And adoring bend the knee,
While we own the mystery.:‖

5. Thou art King of glory, Christ!
Son of God, yet born of Mary,
For us sinners, sacrificed,
And to death a tributary:
‖:First to break the bars of death,
Thou hast open'd Heav'n to Faith.:‖

Grosser Gott, wir loben Dich.

1. Grosser Gott, wir loben Dich,
Herr, wir preisen Deine Staerke;
Vor Dir neigt die Erde sich
Und bewundert Deine Werke;
‖:Wie Du warst vor aller Zeit,
So bleibst Du in Ewigkeit.:‖

2. Alles was Dich preisen kann,
Cherubim und Seraphimen,
Stimmen Dir ein Loblied an;
Alle Engel, die Dir dienen,
‖:Rufen Dir stets ohne Ruh':
Heilig, heilig, heilig zu.:‖

3. Heilig, Herr, Gott Sabaoth!
Heilig, Herr der Kriegesheere!
Starker Helfer in der Noth!
Himmel, Erde, Luft und Meere
‖:Sind erfuellt mit Deinem Ruhm;
Alles ist Dein Eigenthum.:‖

D.

Tantum Ergo.

Tantum ergo Sacraméntum
Venerémur cérnui:
Et antíquum documéntum
Novo cedat rítui:
Præstet fides suppleméntum
Sénsuum défectui.

Genitóri, Genitóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit, et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

APPENDIX II.

Inscriptions.

The following examples may serve as suggestive models for different classes of Inscriptions.

1° They are composed of Roman capitals *throughout;*

2° A period (.) is placed after each word, whether written in full or abbreviated, except at the end of the lines;

3° The year is written in Roman characters, over which a line is placed to distinguish them from the reading matter, thus: $\overline{\text{MCMVII}}$.

A.

Inscriptions for Corner-stones.

I.

TEMPLI
IN. HONOREM. S. BIRGITTÆ
LAPIS. SACER. AUSPICALIS
MAGNA. SACERDOTUM. ET. CIVIUM
FREQUENTIA
JACTUS. FUIT
A. REVMO. AC. ILLMO. DOMINO
AUGUSTINO. FREDERICO
ECCLESIÆ. SEBASTENSIS
EPISCOPO. TERTIO
KAL. FEBR. A. D. $\overline{\text{MCMVII}}$
PIO. X. PONT. MAX
REGNANTE

SUMMO. REIP. PRÆSIDE. THEODORO. ROOSEVELT
CAROLO.[1] . . . STAT.[2] . . . MODERATORE
IOANNE.[3] . . . URBIS. PRÆFECTO
PATRITIO.[4] . . . NOVI. TEMPLI
CURIONE. DESIGNATO

II.

D. O. M
AD. PERPETUAM. REI. MEMORIAM
DIE. QUARTA. APRILIS
ANNO. REPARATÆ. SALUTIS. MCMVII
PIO
DIVINA. PROVIDENTIA. PAPA. DECIMO
UNIVERSAM. ECCLESIAM. GUBERNANTE
THEODORO. ROOSEVELT
HORUM. STATUUM. FŒDERATORUM
PRÆSIDE [5]
CLERI. POPULIQUE
FREQUENTI. AC. APPLAUDENTE. CONCURSU
ECCLESIÆ
SUB. INVOCATIONE
SANCTI. CAROLI. BORROMÆI
ÆDIFICANDÆ
LAPIDEM. AUSPICALEM
REVERENDISSIMUS. AC. ILLUSTRISSIMUS. DOMINUS
DOMINUS
AUGUSTINUS. ALBERTUS
ECCLESIÆ. CALAMENSIS
EPISCOPUS. QUARTUS
POSUIT

---

[1] Insert family name of the Governor.
[2] Insert name of the State.
[3] Insert family name of the Mayor.
[4] Insert family name of the Pastor.
[5] Here may be inserted the names of the Governor, Mayor and Pastor as in the preceding inscription.

NOTE.—The inscriptions given above may be used for a corner-stone of a school, hospital, orphanage, hall or parish-house with the following changes:

Instead of *Templi* (I) or *Ecclesiæ* (II) write:

(*a*) for a schoo[1]:

DOMUS
INSTITUENDÆ. JUVENTUTI
DESTINATÆ

(*b*) for a hospital:

NOSOCOMII
AD. ÆGROTANTIUM. COMMODITATEM

(*c*) for an orphanage:

ÆDIS
ORPHANORUM. CURÆ

(*d*) for a hall:

CURIÆ
CŒTIBUS. FIDELIUM. AGENDIS

(*e*) for a parish-house:

ÆDIFICII
PARŒCIÆ. USIBUS. INSERVIENDI

B.

Inscriptions for Bells.

✠

UT. DEI. TRINI. ÆTERNI
PER. TE. RESONENT
LAUDES. ET. MONITA
N. . . N. . .
ME. UNXIT

PRIDIE. KAL. MAJ. A. D. MCMVII

✠

MARIA
AVE. TIBI. CUI
AB. ANGELO. SALUTATÆ [1]
DIE. VI. APR. A. R. S. MCMVII
N. . . N. . .
ME. DICAVIT

✠

ID. MAJ. A. R. S. MCMVII
CULTUI. DIVINO
RITE. ME. REDDIDIT
N. . . N. . .
SONITU. MEO. AD. TEMPLUM
B. V. MARIÆ
SANCTI. SONTESQUE. VOCANTUR
ILLI. UT. VOTA. FERANT
HI. VENIAM. UT. IMPLORENT

✠

JOSEPH. SANCTE
SPONSE. MAGNÆ. VIRGINIS
ME. RITE. ABLUTUM. INUNCTUM
TIBI. DEDICAT
N. . . N. . .
ANTISTES. N. . . N. . .
III. NON. AUG. A. D. MCMVII

✠

VIVOS. VOCO
MORTUOS. PLANGO
FULGURA. FRANGO
CANORA. ÆRIS. VOCE
QUOD. SANCTO. PETRO
SOLEMNI. RITU. DEDICAT
N. . . N. . .
DIE. VI. MAJ. A. D. MCMVII

[1] *In Cœlum Assumptæ—Ab. Originis. Labe. Præservatæ*

✠

IN. FESTO. TUO. A. D. MCMVII
SANCTE. PAULE
DEI. MAXIMI. TUASQUE
LAUDES. CANERE. CŒPI
AB. ANTISTITE
N. . . N. . .
RITE. SACRATUM

✠

AUGUSTINE. SANCTE
ME. TIBI. DONO. DEDIT
N. . . N. . .
ABLUIT. UNXIT
N. . . N. . .
CURIONE. TEMPLI. N. . . N. . .

✠

SANCTÆ. CÆCILIÆ
LÆTUS. LIBENSQUE. ME. DONAVIT
N. . . N. . .
INUNXIT. ME. DIE. II. JUNII. MCMVII
N. . . N. . .
UT. PROPERES. MONEO
TEMPLO. CUM. SACRA. PARANTUR

✠

CUM SONUERO
RECEDANT. SPIRITUS. MALIGNI
CRESCAT. DEVOTIO. AUDIENTIUM
DETUR. GLORIA. DEO. O. M
SANCTÆ. HONOR. CATHARINÆ
CUI. ME. RITE. SACRAVIT
N. . . N. . .
FIDELIUM. MUNIFICENTIA
ÆRE. COLLATO

✠

UT. AD. TEMPLUM
D. MONICÆ. SACRUM
CHRISTI. CONVOCEM. GREGEM
DEDICAVIT. ME
N. . . N. . .
VIII. KAL. JAN. A. D. MCMVII

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